

EXERCISES
TO THE
ACCIDENCE
AND
GRAMMAR:

Or, An EXEMPLIFICATION of the several
MOODS and TENSES,
And of the
Principal RULES of *Construction*;
Consisting chiefly of
Moral SENTENCES,

Collected out of the best *Roman Authors*, and
translated into *English*, to be rendered back into
Latin, the *Latin Words* being set in the opposite
Column.

With REFERENCES to the *Latin Syntax*;
and NOTES.

The Thirteenth EDITION, with Additions and Improvements.

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L O N D O N:

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and T. LONGMAN, at the *Ship* in *Pater-Noster-Row*.
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P R E F A C E.

THE main End I proposed in this Collection of *Examples* was, that I might take the Opportunity to instill into Children such Notions, as tended to the making of them Virtuous and Wise : and it is to be hoped, that the Precepts and Instructions therein contained, being duly inculcated and imprinted in their Minds, may contribute something to that End, and have some Influence upon their Actions and Behaviour, both at School, and through the whole Course of their Lives. However, such a Collection of Moral Sentences cannot fail of being very serviceable to them in their subsequent School Exercises, seeing it will furnish them with a good Stock of proper Materials (both as to Sense and Expression) for composing upon almost any easy moral Subject.

And that they may, for the aforesaid Purposes (as well as for their Improvement in the Language), remember the Sentences, so as to have them ready on all Occasions, I beg Leave to recommend the Method I take ; which is, to let them repeat them over and over, as constantly as they do their Grammar, making them into Latin upon the Book *ex tempore* (when they are able to do it) Rule by Rule; after they have construed the Rule in the *Grammar* with its Examples. By which means they will also have the Notes at hand, whenever they shall have

Occasion to observe them, the greatest Part whereof can be useful only to such as are pretty far advanced in the Knowledge of the *Latin* Tongue.

Besides the Usefulness of the Sentence, I reckon their being generally taken out of Classic Authors, either intirely or with very small Variation, has its Advantages too; especially since the *English* Translation always stands attended with the *Latin* Words of the Author, placed over against it in his own Order. For by this means, in the first Place, both the Scholar and the less skilful Teacher are assured of the Propriety of the *Latin*. 2. The Scholar will begin with making good *Latin* at the first, and get a kind of Habit of doing so, being secured from using Anglicisms and bald Expressions, which otherwise would be unavoidable. 3. He will be inured also from the Beginning to the placing of *Latin* in the most proper Order. 4. He will be excused from the Trouble of turning over his *Dictionary*, and the Uncertainty he would have been under of pitching upon proper Words and Phrases there. 5. He will be a little acquainted with the Authors themselves beforehand, and so will learn them with greater Ease and Satisfaction when he is put into them, as no doubt he will be into some of them; particularly those excellent pieces of *Tully*, *De Officiis*, *De Amicitia*, and *De Senectute*, out of which a great Part of the Sentences are taken.

My first Design was, to exemplify only the Rules of Construction; but I found it convenient to superadd an Exemplification of the Moods and Tenses, that I might take Occasion to rectify the Mistakes, and supply the Defects, of the *Accidence* in that Part, as well as that the Scholar might be made to give readily any Tenses, either in *English* or *Latin*,

P R E F A C E

v

tin, and be able to distinguish them from one another; being taught to observe not only the proper Signs of each, but also the different Times of such Tenses as have the same Signs.

And this I have the more largely insisted upon, because I have frequently observed Great and Learned Men, and otherwise great Latinists, defective in this respect, using one Tense instead of another; which often alters the Sense very much, and renders their Meaning doubtful. For Instance, a very learned Man expresses himself thus: *Nequaquam fieri potest, ut textum hunc citaret—nisi in Græcis suis legisset*: Which must be Englished thus: *It cannot possibly be, that he cited this Text, &c.* whereas the Author's Meaning (no doubt) was, *He could not have cited this Text, unless he had read it in his Greek Copy.* To express which Sense in *Latin*, he should have said, *Non potuisset citare, or Nequaquam fieri potuit, ut citaret, &c.* (a) Again, the same Person in another Place writes thus: *De Resurrectione ceu imminente, ac cui vivus occurreret, loquitur.* (sc. *Apostolus*) for *occursum esset.* (b) In like manner, I remember, I have somewhere met with a Passage of our blessed Saviour's Sermon, *Mat. v. 5,* thus recited; *Diclus beatos esse mites, quod possiderent terram*: Which would signify, *because they did possess, not, because they should possess, the Earth*: to express which Meaning, he should have said, *quod possessuri essent terram.* Likewise another Person writes thus: *Remissi librum, hoc simul innuens, consulturum reipublicæ literariæ, quicumque fecerit, ut iterum daretur prælo; nec dubitandum esse, quanta quanta hinc prodiret copia, quin brevi tempore invenirent emptores* (c). Where

(a) See Numb. 35.

(b) See Numb. 21.

(c) Preface to L'Abbé's *Indicis Catbol. Pron. Erud. Ed. Lond. 1701.*

this Writer uses not only *invenirent* for *inventuri essent*, but also *fecerit* and *prodiret*, instead of *fecisset* and *prodiisset*.

But, as to this latter Inaccuracy, in using the Future and the Preterimperfect Subjunctive, instead of the Preterpluperfect, in *speaking of a Thing considered as future at a certain former Time*, this Author is very far from being singular therein; for even our best Latinists do the same, as far as I have observed. When they consider only the Sign or Termination of the *English*, they find them the same with those of the Preterimperfect; and so express themselves by that. If they look a little further, observing a sort of Futurity signified, they pitch upon the Future Tense. And so these two Tenses by Turns usurp the Office of the Preterpluperfect, the Tense that *Roman* Authors use on such Occasions, as I suppose I sufficiently shew in its Place, at *Numb. 20*, taking the Liberty to call it; in this Case, for Distinction Sake, *The Preter Future*, or *Second Future*.

Some perhaps may think, that since this Use of the Preterpluperfect is almost out of Fashion (it seems) in *England*, and that we can make a Shift to understand one another without it, there was no need of reviving it. But, besides that the same Excuse may be made for any other Impropropriety, that may happen to obtain and become common, it is to be considered that, without this Observation of the *Roman* Use of this Tense, we can never rightly understand the Meaning of those Places where it is used in this Manner. Consequently, in translating such Passages, we shall be sure to misrepresent the Author's Sense; as Sir Roger L'Estrange does *Cicero's* Recital of the Discourse of *Marius*, cited below

at the Bottom of Page 23. *Si se Consulem fecissent,* &c. which, agreeably to our *Grammar*, he translates thus: *if they had made him Consul, he would, in a short Time, have delivered up Jugurtha either alive or dead into the Power of the People* (Pag. 167.) Which Translation supposes, contrary to the Truth of the History, that *Marius* referred to some former Time, when he had stood for the Consulship and had been repulsed; whereas he means, *If they would make him Consul at the approaching Election.*

It deserves also to be considered, that what is published in *Latin* is proposed to the Reading of Foreigners, as well as our own Countrymen; and therefore, both in this and all other the like Cases, Regard ought to be had to the Learned of other Nations, who, being used to understand Tenses of the same Times they find them applied to in *Roman* Authors, must necessarily be at a great Loss to guess at the Meaning of such as use them promiscuously one for another.

Nor can they chuse but look upon such a licentious Confounding of Tenses, as a great Blemish in a Writer's Style: and therefore, I should think, it ought no more to be indulged, than any other Way of Anglicizing the *Latin* Tongue, even tho' there were no other Inconvenience in it, but only this, that it must needs abate that great Reputation for writing *Latin* accurately and purely, which so many of our Learned Countrymen have acquired to the *British* Nation.

These Reasons (I hope) will excuse my endeavouring to restore to this Tense one of its properest Uses, and, in order thereto, my taking Notice of the usual Deviations from it, notwithstanding that I am thereby involved in the Indecency of deriving
a little

a little Blame upon the excellent Writings of several worthy learned Men, that have happened not to observe it; for whose Persons and Memories I have nevertheless all due Reverence and Respect, of which (I hope) my forbearing of Names and Citations may be some Evidence.

Tenses, Rules, and Examples, having this Mark (¶) before them, and all the Examples following one so marked under the same Rule, are to be omitted at the first going over.

There may be also a Distinction made of the Rules that are not so marked, beginning with the easiest first; as *Rule* I, II, (LX,) III, XXI, XXII, XXIII, XXVIII, XXXI, XXXIII, XXXVII, XLVI, LV, LXXII, LXXVI, LXXVII, CII, omitting all along Examples having Relatives in them. Then going to *Rule* IV, XVII, XIX, &c. Then the Examples having Relatives in them, omitted before. Afterwards the rest. But this I propose with all due Deference to the Judgement and Discretion of the Learned Master.

The small Figure set before Verbs, shews that the Verb is to be put in the Tense marked with that Number in the first Part.

N. B. In this Impression the References are made to the new Editions of the Grammar, as well as to the old; n standing for the former, and o for the latter.

Rules for knowing the Genders of Nouns.

1. Nouns signifying Males, or He's, are Masculine.
2. Nouns signifying Females, or She's, are Feminine.

3. These are Common.

Dux, conjux, judex, vindex, conviva, sacerdos, Bos, custos, comes, antistes, sus, miles, & hæres, Affinis, civis, testis, patruelis, & hostis, Nemo, parens, infans, vates, canis, augur, & auditor, Interpres, princeps, cum municeps, atque adolescens, Præs, index, obses, Jovis & pinnata satelles.

4. Names of Trees are Feminine. Except *hic* or *hæc oleaster, pinaster, rubus: hoc filer, suber, robur, acer.*

5. Indeclinables are Neuter.

1 Declension.

All of the first Declension are Feminine.

Exc. But *such* as end in *as* and *es*, *Epicenes* in *a*, and *planeta*, are Masculine. *Mandragora, dama, and talpa*, are Doubtful.

2 Declension.

Us and *r* are Masculine : *um* Neuter.

Exc. *Hæc alvus, humus, ficus, domus, papyrus, &c. Hic vel hæc atomus, balanus, cytissus, colus, barbitus, grossus, carbasus, phaselus. Hoc virus, pelagus. Hic vel hoc vulgus.*

3 Declension.

Masculine Endings.

N, ēr long, or *ēr* short, *or, os, o.*

Feminine

Feminine Endings.

X, and all ending in S, except *os*; viz. *as, es, us, aus, is, ys*, and S impure: Also *do* making *dinis*; *go* making *ginis*; and *io*.

Neuter Endings.

L, *ar, ur, put, c, e, ma*. Also *us* making *ëris* or *öris*, and *ën* making *inis*, and signifying a Thing without Life.

4. Declension.

Us is masculine, *U* neuter.

Exc. *These Feminines*, *Porticus, tribus, manus, Idus, ficus, acus, domus*. *Hic vel hæc penus*. *Hic, hæc, vel hoc specus*.

5. Declension.

All of the 5th Decl. are Feminines. Exc. *Hic meridiæ, Hic vel hæc dies*.

BOOKS written by Mr. TURNER.

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EXERCISES

EXERCISES

TO THE

ACCIDENCE.

PART I.

An Exemplification of the MOODS
and TENSES.

PRÆCOGNOSCENDA.

IN order to the making the following Examples in Latin, the Scholar should learn the Rules for Knowing the Genders, at the End of the Preface, and must know and remember the following Things.

1. *That the Word coming before the Verb is the Nominative Case to it.*

2. *That the Word following the Verb Active or Deponent, without any Sign, must be the Accusative Case.*

3. *That OF is the Sign of the Genitive Case; TO and FOR of the Dative.*

4. *That these Prepositions require an Ablative Case after them.*

A—b—s, Coram, Absque, Palam, Præ, Pro, Sine, De, Tenus, E—x, Cum.

These both Cases; In, Sub, Super, Subter, and Clam. The rest an Accusative.

5. *That the Verb must be put in the same Number and Person with the Nominative Case (Rule 1.) And*

B

the

Exercises to the Accidence.

the Participle, or other Adjective, in the same Case, Gender, and Number with the Substantive (Rule III.)

EGO, NOS, TU, and VOS, are most commonly understood; and ILLE very often.

Examples of the Nominative Case before the Verb, and the Accusative Case after the Verb.

I hope. Thou seest. *Ego sperare. Tu videre.*
Wickedness reigns. We know. You doat. Years slide away. *Nequitia regnare. Ego scire. Tu delirare. Annus, i, m. labi.*

I love Truth. Thou hast an Estate. Anger breeds Hatred. *Ego amare veritas. Tu habere res, i, f. Ira generare odium, i, n.*

Wealth finds Friends. *Res invenire amicus, i, m.*

Benefits get Friends. *Beneficium parare amicus.*

Love [good-will] procures Love. *Benevolentia conciliare benevolentia.*

Virtue begets Friendship. *Virtus gignere amicitia, æ, f.*

Riches beget Pride. *Divitiæ, arum, f. pl. parere superbia, æ, f.*

Use makes Artists. *Usus facere artifex, icis, e.*

Virtue gives Tranquillity. *Virtus largiri tranquillitas, atis; f.*

Vice imitates Virtues. *Vitium imitari virtutis, f.*

Examples of Adjectives and Substantives.

A good Life. True Honour. My Duty. Time past. A Word let go. *Bonus vita, æ, f. Verum decus, oris, n. Meus officium, i, n. Tempus, oris, n. præteritum. Verbum, i, n. emissus.*

Excellent Virtues [manners.] Easy Things. Our Thing *Egregius mos, ris, m. Facilis res, i, f. Noster res*

Indicative Mood.

3

Things. Human Affairs.	<i>Humanus res, i. f.</i>
Past Labours.	<i>Aetus labor, ris, m.</i>
Of past Labours. To a	<i>Aetus labor, ris, m.</i>
covetous Man. For thy	<i>Avarus homo, inis, c. Tuus</i>
Father. In Time past. In	<i>pater, tris, m. Tempus,</i>
Prosperity [<i>prosperous Af-</i>	<i>oris, n. prateritus.</i>
<i>fairs.</i>] In Adversity [<i>ad-</i>	<i>Res, i. f. prosper.</i>
<i>verse affairs.</i>]	<i>Res, i. f. adversus.</i>

Indicative Mood.

1.

Present Tense.

I praise thee, Thou art	<i>Ego laudare tu, Tu lau-</i>
praised by me. Thou	<i>dari à ego.</i>
desirest Wisdom, Wisdom	<i>Tu expetere sapientia, æ, f.</i>
is desired by thee. God	<i>Sapientia expeti à tu.</i>
governs the World, The	<i>Deus gubernare mundus,</i>
World is governed by	<i>i, m. Mundus gubernari à</i>
God.	<i>Deus, i, m.</i>
We write Letters, Let-	<i>Ego scribere litera, æ. f.</i>
ters are written by us.	<i>Litera scribi à ego.</i>
You get Riches, Riches	<i>Tu parare divitiæ, arum,</i>
are gotten by you. All	<i>f. pl. Divitiæ parari à tu.</i>
Men blame ungrateful	<i>Omnis culpæ ingrati,</i>
Persons, The ungrateful	<i>orum, m. Ingrati culpari</i>
are blamed by all.	<i>ab omnis.</i>

Deponent Verbs.

I confess. Thou deservest	<i>Ego fateri. Tu mereri</i>
praise. The Sun rises.	<i>laus, dis, f. Sol oriri.</i>
We agree to thee.	<i>Ego assentiri tu.</i>
You forget Injuries.	<i>Tu oblivisci injuria, æ, f.</i>
Men die.	<i>Homo, inis, c. mori.</i>

*When a Question is asked, the Nominative Case in English is set after the Verb or the Sign of the Verb. **

* Except it be an interrogative Particle; as, *Who writes? What is written?*

Exercises to the Accidence.

Dost thou praise me? *An tu laudare ego? An ego laudari à tu?*

Do I not praise thee? *Annon [nonne] laudare tu? Annon [nonne] laudari à ego?*

Dost thou desire Wisdom? Is Wisdom desired by thee? *An tu [tune] expetere sapientia? An sapientia expeti à tu?*

Dost thou not desire Wisdom? Is not Wisdom desired by thee? *Annon expetere sapientia? Nonne [annon] sapientia expeti à tu?*

Does God govern the World? Is the World governed by God? *An Deus gubernare mundus? An mundus gubernari à Deus?*

Does not God govern the World? Is not the World governed by God? By whom is the World governed? *Annon [nonne] Deus gubernare mundus? Annon [nonne] mundus gubernari à Deus? A quis gubernari mundus?*

Do we write Letters? Are Letters written by us? Are not Letters written by us? *An ego [egone] scribere litera? An litera scribi à ego? Annon litera scribi à ego?*

Do you get Riches? Are Riches gotten by you? Do you not get Riches? Are not Riches gotten by you? *An tu [tune] parare divitia? Pararine divitiæ à tu? Nonne [annon] tu parare divitiæ? Annon divitiæ parari à tu?*

Do all men blame the Ungrateful? Are the Ungrateful blamed by all Men? Do not all blame the Ungrateful? Are not the Ungrateful blamed by all? *An omnis culpare ingratus? An ingratus culpari ab omnis? Nonne [annon] omnis culpare ingratus? Nonne ab omnis culpari ingratus?*

Deponents.

Dost thou confess? Dost thou not confess? *Num tu fatèri? Annon tu fatèri?*

Do

Indicative Mood.,

5

Do I deserve Praise? Do not deserve Praise? *An ego mereri laus? An non ego mereri laus?*

Does the Sun rise? *An Sol oriri? Annon*

Does not the Sun rise? *[nonne] Sol oriri?*

Do you agree to me? *An tu assentiri ego?*

Do you not agree to me? *Nonne tu assentiri ego?*

Do you forget Injuries? *An tu oblivisci injuria?*

Do not you forget Injuries? *Annon tu oblivisci injuria?*

Do Men die? Do not Men die? *An homo, inis, c. mori? Nonne homo mori?*

Preterimperfect [or Preterperfect] Tense.

2

It refers to a certain past time, signifying a Thing which was then doing or present and unfinished. Or it speaks of a Thing as present at some certain Time past.*

I write [*did write*] Letters then, Letters were then written by me. *Ego tunc scribere literas, Litera tunc scribi à ego.*

At what time thou soughtest † for me, I was sought for by thee. *Quo tempore tu quaerere ego, Ego quaeri à tu.*

When Numa held the Kingdom, When the Kingdom was held by Numa. *Ubi Numa obtinere regnum, Ubi regnum obtinere à Numa.*

At that age we gave our Minds [*Endeavour*] to Learning; you always gave your Minds to play. *Ego istuc ætas dare opera literæ, arum, f. pl. Tu semper dare opera lusus, us, m.*

While the Fields did flourish. *Dum arvum, i, n. florere.*

* See Mr. Johnson, *Gram. Comm.* p. 282.

† For is not the Sign of a Case here, but part of the English of the Verb *quaerere*, signifying to seek for.

Deponents.

I was glad, so long as thou didst follow Virtue ; *Ego letari, donec tu sectari virtus, ūtis, f. & donec ille reverēri parens, tis, c. suus.*

Whilst we hunted Hares, you followed, they talked in the mean time. *Dum ego venari lepus, oris, m. tu sequi, ille, fabulari interea.*

¶ In the Golden Age Men observed Fidelity and Integrity of their own accord without Law, nor did they fear a judge ; Ditches did not yet surround Towns ; the Earth gave all things of itself, and bore Corn, not being ploughed. *In ætas, atis, f. aureus homo, inis, e. sponte sua sine lex, gis, f. fides, i, f. rectumque colere, nec timere judex, icis, c. nondum cingere oppidum, i, n. fossa, æ, f. per sui dare omnis tellus, uris, f. & fruges inaratus ferre. Ovid. Met. 1.*

Interrogatively.

Didst thou write Letters then ? were Letters written by thee then ? Did I not write Letters ? Were not Letters written by me ? Didst thou seek for me ? Was I sought for by thee ? Did not I seek for thee ? Wert thou not sought for by me ? Did Numa then hold the kingdom ? Was the Kingdom held by Numa ? By whom was the Kingdom held then ? Did not Numa then hold the Kingdom ? Was not the Kingdom then held by Numa ? *An tu [tūne] tunc scribere litera ? An scribi [scribē] tunc litera a tu ? Annon [nonne] scribere litera ? Annon litera scribi à ego ? Tūne querere ego ? An ego [egone] quari à tu ? Nonne querere tu ? Annon tu quari à ego ? An Numa tunc obtinere regnum ? An regnum obtineri a Numa ? A quis tunc obtineri regnum ? Annon [nonne] tunc obtinere regnum Numa ? Nonne tunc obtineri regnum à Numa ?*

Did

Indicative Mood.

7

Did you give your Minds to Learning? Did we give our Minds to Play? Did not you give your Minds to play?

So let the Scholar go on to turn the rest of the Examples into Questions, first in English, by putting the Sign of the Verb before the Nominative Case, and then in Latin, by putting AN or NUM before the first Word, or NE after it; likewise putting ANNON or NONNE first, when there is NOT in the English.

* The Present Tense may be often Englished by the Participle in ing with the Signs AM, ART, IS, ARE; and likewise the Preterimperfect with the Signs WAS, WERT, WERE; and that not only in the Active, but also in the Passive Voice. Examples.

Present Tense.

I am writing Letters; Letters are writing. What are thou doing? What is doing there? He is build- ing a House; A House is building.	Ego scribere litera; Li- tera scribi. Quid tu agere? Quid illic agi? Ille ædificare domus, i. f. Domus ædificari.
We are getting our Les- son. You are talking. They are making Verses.	Ego ediscere prælectio- nis, f. Tu fabulari. Ille componere versus, us, m.

Preterimperfect.

I was writing Letters when; Letters were writing. What wert thou doing? What was doing there?	Scribere litera tunc; Litera scribi. Quid agere? Quid illic agi?
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He

Exercises to the Accidence.

He was building a House; a House was building. We were reading. You were playing in the mean time. They were setting Trees. Trees were setting at that time.	Ille ædificare domus; domus ædificari. Ego legere. Tu ludere interea. Ille serere arbor, oris, f. Tunc temporis arbor feri.
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Preterperfect Tense.

*It speaks of a Thing as now past, and is either De-
 finite or indefinite.*

3

1. The Preterperfect Definite. Englished as the Preterimperfect.

*It respects a certain past Time, and speaks of a Thing
 which happened and was finished or completed then.*

Examples.

I fought [<i>did seek</i>] for thee yesterday, Thou wert fought for by me yester- day. Thou didst well, It was well done by thee. God created the World. The World was created by God out of nothing. Pompey got great Praise. We went away present- ly. You saw it. They did not believe these things. These things were not credited by them. Crassus laughed but once in his life.	Ego querere, fivi, tu heri, Tu quaesitus esse à ego heri. Benefacere, feci, Bene- factus esse à tu. Deus creare, vi, mundus, i, m. Mundus creatus esse à Deus, i, m. ex nihil. Pompeius adeptus esse laus dis, f. magnus. Ego statim abire, ii. Tu videre, di. Ille non credere, didi, hoc, Hoc non creditus esse ab ille. Semel in vita ridere, si, Crassus.
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Indicative Mood.

9

Interrogatively.

Didst thou seek for me? *Num quærere ego? An?*
 Didst thou not seek for me? *non [nonne] quærere ego?*
 Was I sought for by thee? Was I not sought for by thee?
Num quæsitus esse à tu? Nonne quæsitus esse à tu?
 Did I do well? Did I not do well?
An bene facere? Annon [nonne] bene facere.
 Was it well done? Was it not well done?
An benefactus esse? Nonne benefactus esse?
 Did God create the World out of nothing?
An Deus creare mundus ex nihil? Annon Deus?
 Did not God create the World out of nothing?
creare mundus ex nihil?

And so in the rest.

This Tense, after antequam, postquam, ubi, or ut for postquam, may be englished as the Preterpluperfect; as postquam superavimus Isthmum, After we had [were] passed over the Isthmus, Ov. Hæc ubi dicta dedit, When she had said thus, Virg. Ut me salutavit, statim Romam profectus est, After he had saluted me, &c. Cic.

2. The Preterperfect.

4

Englished with the Sign HAVE.

It speaks of a Thing as but just now past, or at least does not refer to any particular Time that it happened at.

Examples.

I have often sought for thee, Thou hast often been sought for by me. Thou hast spoken well, and hast deserved Praise. She has found her Parents.
Sæpe quærere, fivi, tu, Tu. sæpe quæsitus esse à ego. Tu locutus esse bene & meritus esse laus, dis, f. Ille reperire, ri, parens, tis, c.

We

Exercises to the Accidence.

We have made Trial, *Facere, feci, periculum.*
 Trial has been made by *Periculum factus esse à ego.*
 us. You have broken Pro- *Tu solvere, vi, fides, i, f.*
 mise, Promise has been *Fides solutus esse à tu.*
 broken by you. All Men *Omnis peccare, vi, & me-*
 have sinned, and have de- *ritus esse pœna, arum, f. pl.*
 served Punishment.

¶ *This Hope has often* *Sæpe jam hic spes, i, f.*
deceived me already. *ego frustratus esse. Terent.*

¶ *She has always esteem-* *Hæc semper tu facere,*
ed you at the highest rate. *feci, maximi. Id.*

Interrogatively.

Hast thou often sought for me? Have I been often sought for by thee? Have I not often sought for thee? Hast thou not often been sought for by me? Have I spoken well? Have I not spoken well? Have I deserved Praise? Have I not deserved Praise? Has she found her Parents? Has she not found her Parents? Have you made Trial? Has Trial been made by you? Have we not made Trial? Has not Trial been made by us? Have we broke Promise? Have you not broke Promise? Have all men sinned, and deserved Punishment? Have not all men sinned, &c.

* *Passives often have the Signs am, art, is, are, instead of have been, especially to signify a Thing but just now past.*

Examples.

¶ *I am reduced to Po-* *Redactus esse ad pau-*
erty. *ertas, tis, f.*

The Work is finished. *Opus, eris, n. finitus esse.*

The City is taken. *Urbs, is, f. captus esse.*

We are conquered. *Ego victus esse.*

Her Parents are found. *Ejus parens, tis, c. re-*
pertus esse.

The Times are changed. *Tempus, oris, n. muta-*
tus esse.

They are become good. *Factus esse bonus.*

Preterpluperfect Tense.

It refers to some former Time, and speaks of a Thing which had happened before, and was past then. 5

Examples.

I had sought for thee *Querere, fivi, tu antea,*
 before, Thou hadst been *Tu quaesitus esse à ego antea.*
 sought for by me before.
 Thou hadst promised the *Tu promittere, fi, pridie.*
 Day before. The Master *Magister saepe prohibere,*
 had often forbidden that, *ui, id, Id saepe prohibitus*
 That had often been for- *esse à magister, tri, m.*
 bidden by the Master.

We had dined long be- *Prandere, di, multo ante.*
 fore. You had asked. *Tu rogare, vi.*
 Their Fathers had taken *Pater curare, vi, id, Id*
 care † of that, That had *curatus esse à Pater.*
 been taken care † of by
 their Fathers.

Interrogatively.

Hadst thou sought for me? Hadst thou not sought
 for me before? Had I been sought for by thee? Had I
 not been sought for by thee? Had I promised? Had I
 not promised? Had the Master forbidden that? Had
 that been forbidden by the Master? Had not the Master
 forbidden that? Had not that been forbidden by the
 Master? Had we dined? Had we not dined? Had
 you asked? Had not you asked? Had their Fathers
 taken care of that? Had not, &c. Had that been taken
 care of by their Fathers? Had not, &c.

Passives may sometimes be Englished with the Sign WAS, instead
 of HAD BEEN, as, Finitusque novæ jam labor artis erat; and
 the Labour of the new Art was now finished. Ov. So, Sylvius in
 Latia gente vocatus erat. Id. Fast. 4. Fuitque potens voti,
 Marsque creatus erat. Id. Fast. 5. Post eum diem L. quidem
 Tarquinius ad Senatum adductus erat. Sal. B. Catil.

† Cura signifies to take care of, and governs an Accusative Case.

¶ Come,

periculum,
 esse à ego
 fides, i, l
 à tu.

vi, & me
 um, f. pl.

spes, i, f
 e. Terent
 tu facere,

een often
 for thee?
 ? Have I
 ve I de
 Has she
 Parents?
 by you?
 en made
 ot broke
 Punish-

is, are,
 but just

d patu.

us esse.
 us esse.

e. re-

muta-

s.

Pre-

¶ Come, gone, run, set, risen, fallen, grown, withered, and such like Neuters, have frequently the Passive Signs, am, art, is, are, was, wert, were, instead of have and had in the Present Tenses: As, *veni, I am come; veneram, I was come. So likewise, pereō, I perish; perii, I am lost or undone. Moritur, interit, he dies; mortuus est, interiit, he is dead.*

Preterperfect.

¶ Thou art come quickly. He is gone away. He is entered into the City. The Sun is set. The Moon is risen [up] The Time is past. The Labour is lost.	Advenire, <i>ni, citō.</i> Abire, <i>ii. Ingressus esse [in] urbs, is, f.</i> Sol occidere, <i>di.</i> Luna ortus esse. Tempus præterire, <i>ii.</i> Opera perire, <i>ii.</i> In mollis confidere, <i>sed, herba. Virg.</i>
We are set together on the soft Grass.	Viginti minæ perire, <i>ii. Terent.</i>
The twenty Pounds are lost.	

Preterpluperfect.

¶ The Summer was come then. He was gone away before. The Time was past. The Labour was lost. The Sun was set. The Morning-Star was risen. We were set together on the Grass.	Tunc venire, <i>ni, æstas.</i> Ille abire, <i>ii, antea.</i> Tempus præterire, <i>ii.</i> Opera perire, <i>ii.</i> Sol occidere, <i>di.</i> Lucifer ortus esse. <i>ov.</i> Confidere, <i>sed, in herba.</i>
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Future Tense.

1. Importing Will or Purpose.

Observe, The first Person has the Sign WILL, the other SHALL.

Note,

Note, *WILL* imports the Will or Purpose of the Person it is used with: *SHALL* implies the Will of another, who promises or threatens to do the Thing, or causes it to be done, permits it, commands it, or the like.

I will write Letters. Letters shall be written by me. Thou shalt hear the whole Matter. He shall suffer punishment, Punishment shall be suffer'd by him.

Scribere litera, x, f. Litera scribi à ego.

Audire, res, ei, f. omnis.

Ille dare pœnæ, arum, f.

Pœnæ dari ab ille.

We will do our Endeavour, Endeavour shall be used by us. You shall know. The Boys shall play.

Ego dare opera, x, f. Opera dari à ego.

Tu scire.

Puer ludere.

Imperatively.

Thou shalt worship God, reverence thy Parents, and shalt imitate the good.

Venerari Deus, i, m. re- vereri p. tuis, tis, c. & imi- tari bonus.

Thou shalt beware * of Passionateness, govern thy Tongue, and follow Peace, neither † shalt thou do Injury to any one.

Cavere iracundia, x, f. moderari lingua, x, f. & co- lere pax, cis, f. neque facere injuria, x, f. quisquam.

We shall use Diligence.

Adhibere diligentia, x, f.

Note, The first Person used Imperatively has also the Sign *SHALL*. In his potissimum elaborabimus, We shall labour chiefly in these Things, Cic. Off. c. 40.

Interrogatively.

Observe, The second Person here has the Sign *WILL* (that being the Person whose Will is imply'd), the other *HALL*.

* Of is here Part of the English to the Verb *cavere*, which signifies to beware of, and governs an Accusative Case.

† After neither and nor, the Nominative Case must be set after the Verb, or Sign of the Verb, in English.

Exercises to the Accidence.

Wilt thou write Letters? Wilt thou not write Letters? Shall Letters be written by thee? Shall not, &c. Shall I hear the whole Matter? Shall I not, &c. What I shall say? Shall he suffer Punishment? Shall Punishment be suffered by him? Will you do your Endeavour? Shall Endeavour be used by you? Shall we know? Shall the Boys play?

2. Signifying bare future Event,
i. e. that it will so happen.

The first Person has the Sign SHALL, the rest WILL.

I shall see. Thou wilt
oblige him. He will give
Thanks to thee. Thanks
will be given to thee by
him.

Ego vidēre.

Facere ille gratum.

Agere gratia, æ, f. tu.

Gratia agi tu ab ille.

We shall obtain Leave,
Leave will be obtain'd by
us. You will get [make]
an Estate. They will get
Friends, Friends will be
gotten by them.

Impetrare venia, æ, f. Ve-

nia impetrari à ego.

Tu facere res.

Ille invenire amicus, ci, m.

Amicus inveniri ab ille.

Interrogatively.

Observe *The second Person also has SHALL.*

Shall I oblige him? Shall I not oblige him? Shall thou see? Shalt thou not see? Will he give Thanks to me? Will he not, &c. Will Thanks be given to me by him? Will not, &c.

Shall we conquer? Shall not we conquer? Shall you obtain Leave? Shall Leave be obtained by you? Shall not Leave, &c. Will they get Friends? Will they not get Friends? Will Friends be gotten by them? Will not, &c.

Note, after Adverbs, Conjunctions, and the Relative who for whosoever, the Sign is SHALL in all Persons; Scribes aliquid si vacabis, Cic. If you shall be at Leisure.

Imperative Mood.

15

In the Prophetic Style, both the second and third Persons have the Sign Shall; as, Et tu spectaberis serpens. Ovid. Met. 3. You also shall be look'd upon being a Serpent. Puero quo, ferrea primum definet, ac toto surget gens aurea mundo. Who bring a Child; the Iron Age shall first cease, and the Golden Age shall commence over all the World. Virg. Ecl. 4. Where note, the Comma ought to be before puero, not after it, as it is printed in all Books.

This Future Tense signifying bare Event is variable by the Future in Ro, and the Future in RUS with SUM; as Rideo, risero, risurus, sum, I shall laugh.

See Examples of the Future in Ro, Numb. 27.

¶ *Ex. of the Future in RUS for this Tense.*

I shall see. Thou wilt oblige him. He will give Thanks to thee.

We shall obtain Leaves.

You will get an Estate.

They will get Friends.

Ego visurus esse.

Facturus esse gratum ille.

Ille acturus esse gratia tu.

Ego impetraturus esse venia.

Tu facturus esse res.

Ille inventurus esse amicus.

N. B. The Future in Rus with Sum seems to imply Will also sometimes; as, Non dictura es aperte? Will you not tell me plainly? Ter. Eun. 5. 1.

Imperative Mood.

Here the Nominative Case is set after the Verb in English, or after the Sign of the Verb.

Present (or Future) Tense.

*Learn thou good Arts,
Let good Arts be learn'd
by thee. Let him seek
Play, Let Play be sought
by him. Let us worship
God, Let God be wor-*

Discere bonus ars, tis, f.

Bonus ars disci à tu.

Ille quærere lusus, us, m.

Lusus quæri ab ille.

Ego colere Deus, Deus co-

li à

shiped by us. Beware *Tu cavere iracundia.*
you * of passionateness.

Let Scholars mind their *Discipulus attendere præ-*
Master. *ceptor, oris, m.*

* See the Note on Page 13.

10 The Present Potential or Subjunctive is often used
instead of this Mood, especially in forbidding, after *nemo, nullus, &c.*

Examples.

Try that which thou *Quod posse, id tentare*
canst [*do*]. *Cato.*

Love a Parent, if he is *Amare parens, tis, c. f.*
kind; if otherwise, bear *æquus esse; si aliter, ferre.*
[him]. *Publ.*

Don't thou covet other *Ne concupiscere alienum.*
Men's Goods.

Do not thou Injury to *Ne facere injuria quis-*
any one. *quam.*

Do not hurt any one. *Ne qui nocere.*

Give not up thyself to *Ne tradere in socordia,*
Laziness. *x, f.*

Give not yourselves *Ne dedere tu totus ve-*
wholly to Pleasures; but *luptas, atis, f. quin potius*
rather give yourselves to *doctrina, x, f. dedere.*
Learning.

Note, The Conjunction *ut* and some former Verb is here under-
stood, and may be supply'd; as *fac, vide, cura, moneo, velim,*
[*ut*] *tentēs. Cave, vide, moneo, [ut] ne facias injuriam.*

11 Also the Future Potential or Subjunctive. *Examp.*

Remember thou. See thou *Tu meminisse.*
to it. Don't say it. Do *Tu videre, di, Ne dicere,*
not thou do Injury. Make *dixi.*

not Haste to speak. De- *Ne facere, feci, injuria.*
ride nobody. Give not up *No festinare, vi, loqui.*
thyself to Idleness. Let him *Nemo irridere, si,*
look to it. *Ne tradere, didi, tu ig-*

navia.

Ne videre, di.

¶ The

Subjunctive Mood.

17

¶ *The Imperative Mood borrows the Preterperfect Tense from the Potential.* 12

¶ *Let him have conquer'd them; Let them have been conquer'd by him.* Vincere, vici, ille; Ille victus esse ab ille.

Let Evadne have been burnt with her Husband. Ardere, s. Evadne, es, f. cum maritus, i, m. Mart.

Let him have gone to the War. Ire, vi, ad bellum, Cic. pro Ligar.

Be it so; Let him have done ill, if you will have it so. Esto; facere, feci, male, si ita velle. Cic. 2 Fin.

Let him be come. Venire sanè.

The Form in Deponents is the Participle with SIM. As Si intervallum longius erit mearum literarum, ne sis admiratus. Cic. Ep. Fam. 7. 18.

Subjunctive Mood.

This Mood has always before it a Conjunction, Adverb, Indefinite, or Relative.

Indefinites that are sometimes Interrogatives usually govern a Subjunctive (or Subjunctive Potential) Mood; such as Quin uter, qualis, quantus, quotus, ubi, quando, cur, quare, quam, ne, n, num, &c.

Also the Conjunctions following, nè, licèt, ut, cum, pro quamvis, dum, dummodo, quòd, quin.

Present Tense.

13

Seeing I am in Health. Cum valere.

Have a Care, what thou doest; what is done by agi à tu. Videre, quid agere; quid

See. There is no covetous Man who does not Nemo avarus esse, qui non egere.

¶ The vant.

Exercises to the Accidence.

Stay till we return. You *Expectare, dum redire, ita*
do not know for whom *Nescire, qui parare, pecunia;*
you get Money; For *Qui pecunia parari a*
whom Money is gotten *tu.*
by you. Seeing covetous *Cum avarus semper eg-*
Men always want, tho' *re, etiam si abundare.*
they abound.

Englished by the Participle in ing, with am, art, is, are, as in the Indicative Mood.

¶ Seeing I am writing *Cum ego scribere litera*
Letters; Seeing Letters are *Cum litera scribi.*
writing. Seeing he is build- *Cum ille aedificare do-*
ing a House; Seeing a House *mus; cum domus aedifi-*
is building, &c. *cari.*

Note, This Tense, after quasi, tantum, and the like, is sometimes Englished as the Preterimperfect; as Quasi intelligant, qualis sit &c. As if they understood, &c. C. Tusc.

Preterimperfect Tense.

Seeing I did not hear *Cum non audire, qui*
what thou saidst; What *dicere; Quid dici a tu.*
was said by thee. If he
knew what we were now *Si scire, quid nunc a*
doing; What was doing *gere; Quid nunc agi*
now by us. When you did *ego.*
not know for whom you *Cum nescire, qui parare*
got Money; For whom *pecunia; Qui pecunia parare*
Money was gotten by you. *a tu.*
I staid till they return'd. *Expectare dum redire.*

Englished by the Participle in ing, with was, wert, were

¶ While I was writing *Dum scribere litera*
Letters; While Letters were *Dum litera scribi.*
writing.

Subjunctive Mood.

19

While he was building a House; While the House was building. *Dum ille ædificare domus; Dum domus ædificari.*

1. Preterperfect Definite.

15

Tho' I fought for thee Yesterday; Tho' thou wert fought for by me Yesterday. I don't know whether you went. Who can doubt, but God created the World? But the World was created by God? *Licet quærere, fivi, tu heri; Licet quæsitus esse à ego heri.*

Nescire quò profectus esse.

Quis dubitare quin Deus creare, vi, mundus? Quin mundus creatus esse à Deus?

Scire quantus laus, dis, f. adeptus esse.

Quanquam tu fugere, gi.

Quanquam multi non credere, didi, hoc; Quanquam hoc non creditus esse à multus.

2. Preterperfect Indefinite.

16

Tho' I have made Trial, Tho' Trial has been made by me. Tell me, what you have got. I know the man, who has promised. *Etiam si facere, feci, periculum. Etiam si periculum factus esse à ego.*

Dic re mihi, quid nactus esse.

Nosse homo, qui promittere, si.

Cum omnes peccare, vi. Gaudere, quòd evadere, si.

Avère scire, quid agere, egi, Quid actus esse ab ille.

• Passives

Whi

Exercises to the Accidence.

* *Passives with the Signs am, art, &c. as in the Indicative Mood.*

¶ *Tho' I am [be] reduced to straits.* Licet *reductus esse* ad angustias, *a, f.*

¶ *Seeing the Work is finished.* Cum opus, *eris, n. finitus esse.*

¶ *Since the City is taken.* Cum urbs, *bis, f. captus esse.*

¶ *Since we are conquer'd.* Cum *victus esse.*

¶ *Since her Parents are found.* Cum parens, *is, c. ejus repertus esse.*

* *Come, gone, run, set, &c. with the Signs am, art, is, are.*

¶ *Since thou art come quickly. Since he is gone.* Cum *advenire, ni, cito.*
Cum *abire, ii.*

¶ *Since he is enter'd into the City.* Cum *ingressus esse [in] urbs, bis, f.*

¶ *Since the sun is risen.* Cum Sol *ortus esse.*

¶ *Since the Time is past.* Cum tempus, *oris, a. præterire, ii.*

¶ *Since the Labour is lost.* Cum opera, *a, f. perire, ii.*

¶ *Tho' we are [be] set together on the Grass.* Etiam si *considera, sedi, in herba, a, f.*

¶ *Tho' the twenty Pounds are [be] lost.* Etiam si *viginti mina perire, ii.*

Note, This Tense, after quasi, tanquam, and the like, may sometimes be Englished as the Preterpluperfect. As, Quasi jam satis, veneratus miratusque sim. As if I had, &c. Plin. Panegy. Perinde ac si jam vicerint. Cic. Perinde erit, ac si gratiam retulerim. Senec.

Preterpluperfect Tense.

17.

Because I had received a Kindness; Because a Kindness had been received by me. If thou hadst restrain'd thy Passions;

Quod acceperem, cepi, beneficium; Quod beneficium acceptus esse à ego.

Sic cohibere, ui, iracundias; fion;

Subjunctive Mood.

21

n; if Passion had been *Si iracundia cohibitus esse*
 train'd by thee. He *à tu.*

o had offer'd Injury; *Ille qui inferre, tuli, in-*
 whom Injury had been *juria; A qui injuria illatus*
 er'd. *esse.*

When he had given *Cum agere, egi, gratia;*
 hanks; When Thanks *Cum gratia actus esse à ego.*
 d been given by us. If *Si tu rogare, vi.*

u had asked. If they *Si servare, vi, promiss-*
 d kept Promise. *sum.*

* Come, gone, run, set, &c. *with the Sign* was,
 rt, were.

When he was gone a- *Quum ille abire, ii, antea.*
 ay before. When the Time *Quum tempus præterire, ii.*
 as past. When the Labour *Cum opera perire, ii.*
 as lost. Seeing Summer *Cum æstas venire, ni.*
 as come. After the Sun *Postquam Sol occidere, di.*
 as set.

When the Morning Star *Quando Lucifer ortus*
 as risen. After we were *esse.*

together on the Grass. *Postquam considerare, sedi,*
 soon as we were got to *in herba.*

City. *Simul ac pervenire, ni,*
 ad urbs, *bis, f.*

1. Future Tense.

12

The Sign SHALL, which may be omitted, and this
 tense Englished as the Present. Examples.

If I [shall] ask. If thou *Si rogare, vi.*

alt obtain [obtainest]. *Si impetrare, vi.*

any one shall discover. *Si quis indicare, vi.*

If we shall do that. *Si id facere, feci.*

If you [shall] make me *Si facere ego Consul, lis, m.*

onsul. Unless they [shall] *Nisi cras venire, ni.*

ome To-morrow.

The Future Tense often implies the Preterperfect, and
 then it is called the Future perfect or Exact.

The

The Future Perfect Tense.

The Sign is SHALL HAVE ; or only the same in the Preterperfect Tense.

Examples.

When I [shall] have determin'd, I will write. *Cum constituere, scribere.*

I will not desist, till I [shall] have effected this. *Non desistere, stiti, desistere, feci, hoc. T*

When you [shall] have said all. After he has spoken with *Cæsar*. *Cum dicere, dixi, omnia. Postquam convenire, Cæsarem.*

When we [shall] have written Letters ; When Letters [shall] have been written by us. When you [shall] have perform'd your Promises ; When Promises shall have been [are] performed by you. *Ubi scribere, pfi, littere. Ubi litera scriptus esse ego.*

As soon as they [shall] have heard. *Cum præstare, stiti, promissum ; Cum promissum præstitus esse à tu.*

Cum primum [simul] audire, vi.

* Come, gone, set, &c. have in this Case the Sign SHALL BE, or else only the same as in the Preterperfect Tense.

Examples.

¶ When thou shalt be [art] once gone out. When the Time shall be [is] past. When Summer shall be [is] come. As soon as the Sun shall be [is] set. As soon as he shall be [is] grown up. As soon as thou shalt be [art] come hither. *Cum semel exire, ii. Cum tempus præterire, Cum venire, ni, æstas. Cum primum sol occidere, di.*

Simul atque adolescere, evi. Simul ac pervenire, n illuc.

Preter

Preter-Future or Second Future Tense.

20

The Preter-Future Tense is the Preterpluperfect, Englished as the Preterimperfect Subjunctive or Potential, and signifying a Thing future at a certain Time past transferr'd to. As, Tuis denunciavi, si rursus tam multa attulissent, omnia relatueros: I declared unto your Servants, that if they brought (should bring) so many Things again, they should carry them all back again. Plin. Ep. 18. 6. Testabatur Cocles, nequicquam eos fugere, si transitum hostibus pontem à tergo reliquissent, if they (or should leave) the Bridge, &c. Liv. l. 2. Fœdus cum est in his legibus, ut cujus populi cives eo certamine vicissent (conquered or should conquer), is alteri imperaret, Id. l. 2. Horatii & Curiatii res hoc fecere committitur, ut civitas, pro qua pugnarent, qui vicissent (who should conquer) alteri imperaret. Messel. Terentius. Qui tuum signum ad me attulisset (should bring), nuncium ne spernerem. Plaut. Curc. 4. 3. Imperaret quod vellet; quodcunque imperavisset (whatsoever he commanded, or should command) se esse facturos. Cæsar. B. Civ. 3. Ibi futuros Helvetios, ubi Cæsar constituisset (should appoint), atque eos esse voluisset (should be willing) to have them be. Id. B. Gal. 1. Cediturum se dixit, utrum maluissem (whether I should choose) Quintil. Decl. 5. Oraculum datum est, Athenas victrices fore, si Rex interfectus esset (was slain, or should be slain), C. Tusc. 4.

Note, It has before it such Particles as these following, Si, sin, nisi, quisquis, quicunque, qui or uter, for quicunque, or utercunque, quantus, qualis, ubi, cum (Adv.), quando, quo (Adv.), quacumque expressed or implied, quamdiu, simul ac, priusquam.

Examples.

Let not the Scholar make these Examples, till after he has done the 2 Future Indefinite.

¶ Thou

¶ Thou promisedst, thou wouldst write, If I desired [should desire] it. Promittere, *si*, tu scripturus (*esse*) *si* rogare, Plin. Epist. 14. 7. 5.

Thou saidst, thou wouldst come, if thou didst [shouldst] obtain Leave. Dicere, *xi*, tu venturus *esse*, *si* impetrare, *vi*, veni (*a*).

They decreed a Reward, if any one should discover. Decernere, *crevi*, præmium, *si* quis indicare, Sall.

I said I would receive the Books, if he brought [shou'd bring] them. Dicere, *dixi*, ego accepturus (*esse*) liber, *bri*, m. afferre, attuli. Cic. At. 1. 20.

He declared that we should be punished, if we did [should do] that; if that was [shou'd be] done. Unless we came [should come] the next day. Denunciare, *vi*, ego daturus *esse* pœnæ, *arum*, *si* id facere, *feci*, (*b*); *si* factus *esse*, (*c*). Nisi potest ro die venire, *ni*, (*d*).

Marius said, he would make an End of the War in a short Time, if they made [should make] him Consul. Marius dicere, *dixi*, *breve* tempus, *oris*, *n*. confecturus (*esse*) bellum, *si* Consul facere, *feci*, (*e*).

What Threatenings to all, who staid [should stay?]. Quis minæ, *arum*, *f*. p. omnis, qui remanere, *si* Cic. Att. 9. 10.

Xerxes proposed a Reward to him who invented [should invent] a new Pleasure. Xerxes præmium proponere, *sui*, *is* qui novæ voluptas invenire, *ni*. C.

Xerxes delighted so much in Luxury, that he proposed a Reward by Proclamation, Xerxes eo usque luxuria gaudere, ut dictum præmium is proponere, *sui*, qui

(a) Id *si* impetravisset, se pecuniam pro illo soluturum. Nepos Cim.
(b) Si id fecisset, curaturum se ut, &c. Cic. de Divin. 1. (c) Id factum esset, & civibus animum accessurum, & hostes fere tardiores. Nepos Milt. (d) Nisi pater postero die affuisset, denunciare se, &c. Liv. 1. 3. (e) Si se consulem fecissent, aut vivum aut mortuum Jugurtham se in potestatem pop. Rom. redacturum. Cic. Off. 3. 9.

him who found [should novus voluptas, *tis* f. genus,
d] a new kind of Pleasure. *eris*, *n. reperire*, *ri*, V. M. 7. 3.
Socrates, being consulted Socrates, ab adolescens,
a certain young Man, *tis*, *c. quidam consultus*,
whether he should marry or [an] uxor, *ōris*, *f. ducere*,
abstain from Matrimony, *xi*, an à matrimonium, *i, n.*
answered, that whether so- se abstinere, *ui*, ³ respon-
der of them he should do dēre, *di*, uter id facere,
he did] he would re- *feci*, *acturus* [*esse*] pœniten-
tia, *æ*, *f. Id.* 7. 2.

Plato declared that the Plato tum demum orbis,
World would then, and not *is*, *m. terrarum beatus fu-*
then, be happy, when ei- turus [*esse*] ³ prædicare, *vi*,
er wise Men should begin cum aut sapiens regnare,
reign, or Kings to be *vi*, aut rex, *gis*, *m. sapere*
cœpisse. Ibid.

Plato thought that States Plato ³ putare, *vi*, tum
ould then, and not till denique beatus ⁴² esse res-
en, be happy, when [if] publica, *si* aut, doctus &
ther learned and wise Men sapiens regere, *xi*, *is cœ-*
uld begin to govern them, *pisse*, aut qui regere, *xi*,
(e). these who governed omnis suus studium, *i, n. in*
doctrina & sapientia, col-
uld employ their whole *locare*, *vi. Cic. ad Q. Fr.*
udy in Learning and Wis- *i. i.*

More Examples of this Kind may be seen in the Places
Following; Virg. Æn. 2. 94, 95, 136, 192. Æn. 3.
2. Æn. 9. 41. Horat. Od. 10. l. 1. v. 9. & Sat. 1.
37. Sat. 2. 3. 10. & 85. Lucan. 1. 46. & 6. 316.
erent. Andr. Prol. v. 3. & Act. 1. 3. 14. & 3. 1.
& 4. 1. 24. Phorm. 1. 2. 69. Hec. 3. 4. 21.
They are very frequent in Cæsar, and Cic. de Divi-
tione, it being the usual Style of Recital of Laws,
oracles, and Predictions; the first Future Tense, in the
Law, Speech, or Prediction, being in the Recital expressed
the second Future; which is to the first, as the Pre-
imperfect Tense is to the Present. Compare the
Following Examples.

D

1 Fut

1. *Fut.* Doubt not; *Ne dubitare*; dare quid
whatsoever thou shalt *cunque optare*, vi. Ovid.
chuse shall be given. *Met.* 2.

2. *Fut.* The Sun told *Sol Phaëton*, tis, m. *facturus sui esse dicere*, xi, quid
Phaëton, that he would *quid optare*, vi. *Cic. Off.*
do whatsoever he should
chuse.

1. *Fut.* If any one shall *Si malus condere*, didi
make bad Verses against *in quisquis carmen*, inis, a
any one, there's Law. *ius, ris, n. esse. Horat. Sat.*

2. l. 1.

2. *Fut.* The twelve *Duodecim Tabula* capital
Tables made it capital, if *sancire*, xi, *si quis carmen*
any one should compose *inis, n, condere, didi*, q
Verse which brought In- *infamia* (ev.) *afferre, attul-*
famy to another. *alter. Cic. in Fragm.*

1. *Fut.* They promise *Quæ imperare*, vi, *facturus [esse] polliceri*, it
that they would do what *sum. Cæs. B. Civ. 1.*
he commands [*shall com-*
mand.]

2. *Fut.* They promised *Quæ imperare*, vi, *facturus [esse]* *polliceri*
that they would do what *itus sum. Cæs. B. Gall.*
he commanded [*should*
command.]

1. *Fut.* Their Fortune *Sors*, tis, f. *esse ita red-*
was told thus: He that *tus: Mater*, ris, f. *qui dare*
shall first kiss [*give Kisses*
to] his Mother, shall be *dedi, princeps oscula, vict-*
Conqueror. *esse. Ovid. Fast. 2.*

2. *Fut.* Appollo answer'd, *Apollo penes is summa*
that the highest Power of *urbs, bis, f. Romanus*
the Roman City should be *testas, tis, f. futurus [esse]*
in him, who should give *respondere, di, qui an-*
a Kiss to his Mother, be- *omnis mater, ris, f. oscula*
fore all [*the rest.*] *dare, dedi. Val. Max. 7.*

1. *Fut.* The Law says, *Dicere lex, Qui hostis,*
Let him be punished with *c. opis ferre, tuli, capite po-*
Death, who shall give As- *niri. Quintil. Declam, 31.*
sistance to the Enemy.

2. Fut. The Law was written against him, who would give Assistance to the Enemy.

Adversus is conscriptus lex, gis, f. esse, qui opus, f. ferre, hostis, is, c. Ibid.

1. Fut. Then we must have that Fortune, which the Gods shall give.

Tunc habendus esse is fortuna, æ, f. qui Deus dare dedi. Liv. l. 30.

2. Fut. They carry Word back, that they had dispersed [Words were made] vain; that they must dispute it with Arms, and must have that Fortune which the Gods should give.

Frustra verbum factus [esse]renunciare; vi; arma, orum, n. pl. decernere esse, habendusque is fortuna, qui Deus dare. Ibid.

Note, When the former Verb in such Recitals is of the Present tense, because it refers to the Time past, and is put for the Preterimp. or Preterperf. the latter may be either the first or second future: As in the Examples above, *Pollicentur seie facturos, æ imperarit: Renunciant, habendam esse eam fortunam, am dii dedissent.*

* The second Future Perfect has the Signs of the Prepluperfect Potential, and therefore need not be distinguished from it. As, *Cum cœnavissem, when I had should have] supped. Si rediisset, if he should be should have been] returned.*

¶ The Participle in *rus*, with *sim* and *essem*, is often used instead of the First and Second Future Subjunctive,

as with such Indefinites as are sometimes also Interrogatives; and with the Conjunctions, *Cum, quin, quod, quia, quo, ut.* Sometimes also with the Relative *qui.*

¶ The Future in *rus* with *sim*, instead of the 1 Future subj. The Sign is SHALL or WILL.

¶ I am uncertain yet what I shall do. *Incertus esse etiam, quid facturus esse. Ter.*

I am glad that I shall do him. *Gaudere quod visurus esse is.*

Exercises to the Accidence.

Since I shall see thee, I
will write no more.

I neither know, what I
should do, nor what I shall
do.

I will let [make] you
know, on what Day I shall
come.

Neither where, nor when
I shall see thee, can I guess.

I would have thee write,
what thou shalt do.

I ask whether or no thou
wilt do it.

I do not doubt, but thou
wilt stay there.

Take Care that I may
know the Day on which
thou shalt [wilt] go out from
Rome.

There is nothing so great,
which I shall [will] not do
for thy Sake.

Should I promise my
Daughter to him, whom I
shall not marry her to?

Cum visurus esse tu, ni-
hil amplius scribere.

Nec quid ²² agere, ego
nec quid acturus esse, scire
Cic. Att. 7. 10.

Facere ut ²² scire, ut
quis dies, i. d. venturus
esse. Cic. Att. 16. 8.

Nec ubi, nec quando
visurus esse, posse suspi-
cari. Ib. 11. 13.

²² Velle, volui, [ut] ²²
scribere, pfi, quid esse ac-
turus. Cic. 7. 22.

Quaerere, esse ne factu-
rus. Cic. Off. 3. c. 4.

Non dubitare, quin ibi
mansurus esse. Cic. Att. 9.
10.

Curare, ut scire dies, i. d.
qui Roma exiturus esse
Ibid. 2. 11.

Nihil esse tantus, quod
non ego tuam causam facturum
esse. Cic. Fam. 15. 11.

Egon' ut is ²² despon-
dere, ai, filia, æ, f. qui da-
turus non esse? Terent.

¶ The Future in *ras* with *essem* instead of the Second
Future Subj. The Sign **SHOULD** or **WOULD**.

¶ I desire to know,
what thou wouldst do, and
when thou wouldst return.

I was glad that I should
see him.

Scire velle, quid tu esse
facturus, & quando esse
rediturus. Cic. Att. 12. 40.

Gaudere, quod visurus
esse is.

I neither

Potential Mood.

29

I neither know what to do, nor what I should do. Nec quid ²³ agere, egi, nec quid acturus esse, scire, vi.

Neither where, nor when I should see thee, could I guess. Nec ubi, nec quando tu visurus esse, posse suspicari.

I did not doubt but thou wouldst stay. Non dubitare, vi, quin mansurus esse.

I did not know the Day, in which thou wouldst go out. Nescire, vi, dies qui exiturus esse.

Shou'd I promise my Daughter to one, whom I should not marry her to? 'Egon' ut is despondere, di, ilia, æ, f. qui non daturus esse.

When this Mood implies Power, Possibility, Liberty, Will, Duty, or Necessity, Probability, or Chance; or more generally, when it has before its English the Signs May, Can, Would, Should, Could, Might, Ought, we call it the Potential Mood; when it wishes, we call it the Optative Mood: Tho' I think it would be more proper to say, The Subjunctive Potential, and The Subjunctive Optative Mood; since they are on'y particular Uses of the same Subjunctive Mood.

Potential Mood.

Present Tense.

The Signs are, Should, Would, May, Can.

It speaks of the Time Present, or Future, or Indefinitely any Time that may happen.

I should refuse. By these Means thou mayest get Praise, Praise may be gotten by thee. Thou canst scarce find a faithful Friend, A faithful Friend

Recusare.

Ita invenire laus, dis, f. Laus inveniri à tu.

Vix reperire amicus, ci, m. fidelis, Amicus f. deis vix

Exercises to the Accidence.

can scarce be found by thee. Somebody may say.

reperiri à tu.

Aliquis dicere.

Interrogatively.

Should I tell it? What should I think? Whom should I ask? What shouldst thou do here? Who can [could, would] believe this? Why should she ask this? Why should this be asked by her?

Narrare?

Quid putare?

Quis rogare?

Quid tu hic agere?

Quis hoc credere?

Cur illa quæritare hoc?

Cur hoc quæritari ab

illa?

With Conjunctions, Indefinites, and Relatîves.

Thus I may speak the Truth. I don't know, what I should do with myself. Use thy Endeavour, that thou mayst be in good health. Love, that thou mayst be loved. I would have thee write. Beware that thou dost not believe it. He begs that thou wouldst come. Take Care that they may know. I am afraid lest he should not believe it. If any one should ask. We have nothing which we can [may] do. I advise, that you would study. Tho' they should deny; Tho' it should be denied by them.

Ut verum dicere.

Nescire, quid me facere. Terent.

Dare opera, ut valere.

Ut amari, amare.

Velle † [ut] scribere.

Cavere, † [ne] credere.

Orare, ut venire.

Curare, ut scire.

Timere, ut credere. Terent.

Si quis rogare.

Nihil habere, quod agere.

Monere, ut studere.

Et si ille negare; Et si

negari ab ille.

† Ut is often understood after volo, nolo, facio, censeo, jubeo, opto, sino, licet, oportet, &c. and ne after cave.

Potential Mood.

31

Preterimperfect Tense.

23

The Signs are, Would, Could, Should, Might.
This Tense speaks of the same Time with another Verb
whereon it depends, either going before, or coming after,
or some uncertain Time after that.

I would take Care. He
egged, that I would come.
Thou wouldst think thy
elf happy, if thou wert
ch. He might say, It
might be said by him.
The Day would fail me, if
should reckon every one.
We should not suffer it.
Thou would learn willingly,
if you were wise. Men
ould follow Virtue, if
they were wise.

Curare.
Orare, ut venire.
Putare tu felix, si esse
dives.
Dicere, Dici ab ille.
Dies deficere ego, si e-
numerare omnia.
Non finire.
Discere libenter, si sa-
pere.
Homo, inis, c. sectari vir-
tus, tis, f. si sapere.

Interrogatively.

What should I do?
Wouldst not thou think
myself happy? Might
not [would not] he say?
What would he say?
Should we not do it?
Would you suffer it?
Would they believe?

Quid facere?
Nonne putare tu felix?
Nonne dicere?
Quid dicere?
Annon facere?
Num finire?
An credere?

Preterperfect Definite. The Sign is MIGHT.

24

Perhaps I might be in
Error.
Perhaps I might add more
and Expressions.

Errare, vi, fortasse. Plin.
Epist. 23. l. 1.
Forfitan addere, didi,
blanditæ, anim, f. pl. plu-
res. Ovid. Met. 7. 821.
Perhaps

Exercises to the Accidence.

Perhaps the Sabine [Women] might be unwilling. Forſitan Sabina nolle, nolui. Ovid. Amor. I. El. 8.
 Perhaps Ulyſſes might keep his Wife's Birth-day. Ulyſſes agere, egi, forſan dies natalis conjux, giſ, Ovid.

¶ Preterperfect Indefinite.

The Signs MAY HAVE, SHOULD HAVE.

¶ That he may not have left, the Gameſter does not ceaſe to loſe. Ne perdere, didi, non ceſſare, vi. perdere luſoris, m. Ovid.

Then I ſhould have ſaved the Capitol in vain. Tunc ego nequicquam capitolium ſervare, vi. Liv.

Thou feareſt leſt I ſhould not have received thy Epiſtle; Leſt thy Epiſtle ſhould not have been received by me. Vereri, ut accipere, cepi tua Epiſtola; Ut tua Epiſtola acceptus eſſe à ego Cic. Att. 11. 12.

I am afraid leſt he ſhould ferre, tuli. Ter. Eun. 1. 2. have taken it ill. Metuere, ne fruſtra ſuſ-

I fear leſt I ſhould have taken Pains in vain; leſt thou ſhouldeſt have exceeded Moderation; leſt he ſhould have heard theſe Things. cipere, cepi, labor, ris, m. (a); ne excedere, ſſi, modus, i, m. (b); ne illa hæc audire. Plaut. Caſin. Act. 3. ſc. 3. v. 12. & v. 7.

(a) Ne fruſtra ſubirem, Lent. Cic. Ep. Fam. 12. 14. Ne parum expreſſerim, Plin. Epiſt. 2. l. 8. Ut ne peccarim, non quoque mors faciet, (ſo I think the Verſe ſhould be corrected,) Ovid. de Pont. l. 1. ep. v. 66. (b) Plin. Epiſt. 19. l. 8. Quintil. Inſt. l. 1. c. 7.

* *Passives ſignifying a Thing juſt now paſt, have the Engliſh BE inſtead of HAVE BEEN.*

Examples.

¶ Perhaps the Work may be finiſhed. Fortaſſe opus, eris, finitus eſſe.

Perhaps he may be reduced to Poverty. Fortaſſe reduciſtus eſſe ad paupertas, tiſ, f.

I fear

Potential Mood.

33

I fear lest the City should be taken. Verēri, ne urbs, bis, f. captus esse.

* *Also Come, gone, set, &c. have the Sign BE instead of HAVE.*

Examples.

¶ *Perhaps the Mother may be come.* Forsitan mater venire, ni. Ovid. Ep. 18.

I fear lest he should be returned already. Metuere, ne redire, ii, jam. Ter. Eun. 3. 5.

I fear lest I should be come too late. Metuere, ne venire, ni, sero. Vid. Cic. Att. 14. 19.

I fear lest the Time should be past; lest the Labour should be lost. Metuere, ne tempus, o- ris, n. præterire, ii; ne o- pera perire, ii.

Preterpluperfect Tense.

26

The Signs are Had, Might have, Would have, Could have, Should have, Ought to have.

If he had [should have] commanded it, I would have obeyed. Thou shouldst [oughtest to] have called me. Caesar would never have done this, nor suffered it. We could not have escaped this Mischief. Si jubere, jussi, parere ut. Vid. Cic. Am. p. 158. ed. Lond. 83.

(a) *Vocare, vi, Virg. Æn. 4. 678.*

Caesar nunquam hoc facere, feci, neque passus esse. Cic. Att. 14. 13.

(b) *Non effugere, gi, hoc malum.*

(c) *Imitatus esse ille; & resistere, sisti.*

(a) *So, Dedisses, Lucan. l. 7. 646. Petisses. Ovid. Met. 5. 26. Restitisses, repugnasses, mortem pugnans oppetisses. Cic. pro Sext. (b) Ad id, nec si fatum fuerat, effugisset; nec si non fuerat, in eum casum incidisset. Cic. de Div. 2. (c) Imitatus esses illum ipsum Voconium, &c. Cic. de Præt. Urb.*

The

Exercises to the Accidence.

The Good might have conquer'd, and the Rogues might have been defeated. Vincere, vici, *bonus*, & victus esse *improbis*. Cic. pro Sext. (d)

I feared lest we should have taken Pains in vain ; Lest Pains should have been taken in vain by us ; Lest they should have heard these Things ; Lest these Things should have been heard by them ; Lest they should be returned ; Lest the Pains should be [have been] lost. ³ Vereri, itus, sum, (e) ne frustra suscipere, cepi, labor, ris, m. Ne labor frustra susceptus esse à ego ; Ne ille audire hoc ; Ne hoc auditus esse ab ille ; Ne ille redire, ii ; Ne opera perire, ii.

Interrogatively.

Wouldst thou have obeyed ? Wouldst thou not have obeyed ? Would Cæsar have done or suffered this ? Would not Cæsar have suffered this ? Who would have done this ? Could we have escaped ? An parere, ui ? Annon [nonne] parere ? An Cæsar hoc facere, feci, aut passus esse ? Nonne Cæsar hoc passus esse ? Quis hoc facere ? An effugere, gi ? &c.

(d) Quod petis hinc, proprio loco, Romane, petisses, Ovid. Met. 15. v. 367. (e) Veritus es, nisi istam artem oratione exaggerasses, ne operam perdidisses. Cic. ac Orat. 1.

Note, *The Verbs*, Come, gone, set, and the like, have the Sign BE, instead of HAD, here also.

Future Tense in Ro.

The Sign to the First Person is SHALL, to the rest WILL.

Examples.

I shall see. Thou wilt do kindly, if thou wilt come. Ego videre, di. Facere, feci, *benigne*, si venire.

A cove-

A covetous Man will always want. We shall obtain. You will conquer. They will get Friends.

Avarus semper egere, ui. Impetrare, vi. Vincere, vici. Ille invenire, ni, amicus, i. m.

This Tense seems rather to belong to the Indicative Mood, being variable by the Future of that Mood. See there.

* Sometimes it implies also the Preterperfect, as the Future Subjunctive (Numb. 19.) *As, Cum tu hæc leges, ego illum fortasse convenero, I shall have spoke with him perhaps, when thou shalt read these Things. Cic. Att. 9. 15. Tibi Roma subegerit orbem, Rome would have subdued the World for you. Lucan. l. 1. Troja arserit igni? Dardanifum toties sudarit sanguine littus? Shall Troy have been burnt, &c. Virg. Æn. 2. v. 581.*

¶ Future Tense in IM.

28

This is the proper Future of this Mood; as Verepæus also teaches, Epit. Gram. Desp. l. 5. p. 588.

Signs are SHOULD, WOULD, COULD, MAY.

Examples.

¶ I should chuse rather (a) *Optare, vi, pauper to be poor. I would not do esse potius. it without your Order. Thou (b) Non facere, feci, in- wouldst chuse rather to be jussu tuus. in Health, than to be rich. Præferre, tuti, valere, Who would say that the quàm dives esse. Horat. covetous Man is rich? Epist. 2. 2. v. 126.*

Quis dicere, xi, avarus esse dives? (c)

We would sooner believe. Citius credere, didi. Juv. Sat. 15. v. 21.

You would play more willingly than study. They will quàm studere, ui. (d) be angry, if they should know Irasci, si resciscere, vi. it. Terent. And. 3. 2. v. 15. & Heaut. 4. 2. 40. (e)

(a) *Horat. Sat. 1. 1. v. 79. & Terent. Hec. 3. Sc. 4. v. 10.*

(b) *Injussu tuo nunquam pugnaverim. Liv. 1. (c) Quis hunc vere dixerit divitem? Cic. Parad. 6. Sic Juvén. Sat. 1. v. 30.*

Vix eum virum esse dixerim. Cic. 2. Tusc. (d) Didicerim libentius, si quid attuleris, quam te reprehenderim. Cic. 2 Fin.

(e) *Sic idem, And. 1. 2. v. 26. & Ad. 2. 1. v. 17.*

¶ If

¶ If I should now hang myself, I should fool away my Pains, And besides my Pains, I should spend a Halter in vain, And should create Pleasure to my Enemies.

Si nunc me²² suspendere, di, meus opera ludere, Et præter operare stis, is, frustra sumtis facere, feci, Et inimicus, i. m. meus voluptas creare, vi. Plaut. Casin. 2. 7.

The Passive Form here is amatus sim, which is scarcely used, save only in Deponents. As, Ubivis facilius passus sim, quam in hac re me deludier. Ter. And.

This Tense is resolved by velim or possim with the Infinitive Mood, or by the Present Potential. As Optarim, i. e. Velim optare, or optem: Sometimes by the Present Indicative; as, Deos audisse crediderim. Florus. i. e. Credo. It respects either the Time Present, or indefinitely any Time whatever.

It may sometimes be Englished with the Sign SHALL: As, Quæ etiam corpus libenter obtulerim, si representari morte mea libertas civitatis potest. Cic. Phil. 2. I shall willingly offer my Body, if the Liberty of the City may be presently established by my Death. Sometimes with the Sign CAN: as, Quis dubitarit, quin ægrotationes animi, ex eo quod magni æstimeretur ea res, ex qua animus ægrotat, oriantur. Cic. Tusc. 4. Who can doubt, but, &c. cui non certaverit ulla. Virg. G. 2.

** This Future also sometimes implies the Preterperfect Tense; as, Ac non id metuat, ne, ubi eam acceperim, sese relinquam, When I shall have received her. Terent. Eun. 1. 2.*

¶ Optative Mood.

This Mood is no more than the Subjunctive or Subi. Potential with opto understood, utinam being compounded of uti (for ut) and nam: as, Utinam valeat, i. e. Opto ut valeat, I wish he may be in Health.

¶ Present and Future Tense.

¶ I wish—	<i>Utinam—</i>
I may become a Scholar: Thou may'st recover;	<i>Evadere doctus. Tu convalescere:</i>

Optative Mood.

37

The King may live long : *Rex vivere diu :*
 We may conquer our *Vincere hostis ; Hostis*
 Enemies ; The Enemies *vinci à ego :*
 may be conquer'd by us :
 You may get Praise ; *Invenire laus, dis, f.*
 Praise may be gotten by *Laus inveniri à tu ;*
 you : Wars may cease. *Bellum desinere.*

¶ Preterimperfect Tense.

30

This Tense speaks of the present Time, and therefore might
 be properly be called the Second Present Tense.

¶ I wish ——— *Utinam ———*
 I were in Health. Thou *Valere.*
 spokest from thy Heart. *Tu loqui ex animus, i, m.*
 My Father were alive. *Pater vivere.*
 We were wise enough. *Sapere satis.*
 You used Diligence ; Di- *Tu adhibere diligentia ;*
 ligence were used by you. *Diligentia adhiberi à tu.*
 All loved Peace ; Peace *Omnes diligere pax, cis,*
 were loved by all. *f. Pax diligi ab omnes.*

¶ Preterperfect Definite.

31

¶ I wish ——— *Utinam ———*
 I satisfied the Master. *Satisfacere præceptori.*
 Thou spokest Truth ; *Dicere verum ; Verum*
 Truth was spoken by thee. *dictus esse à tu.*
 He escaped. *Ille effugere.*

¶ Preterperfect Indefinite.

32

¶ I wish ——— *Utinam ———*
 I have satisfied the Ma- *Satisfacere, feci, præ-*
 ster. Thou hast spoken *ceptori.*
 Truth ; Truth has been *Dicere, xi, verum ; Ve-*
 spoken by thee. *rum dictus esse à tu.*

E

He

Exercises to the Accidence.

He has [*may have*] obtained Leave; Leave may have been obtained by him.

*Ille impetrare, vi, venia
Venia impetratus esse à
ille.*

¶ Preterpluperfect Tense.

¶ I wish———

Utinam———

I had obeyed. Thou hadst seen it. He had known. We had obtained Leave; Leave had been obtained by us. You had made Trial; Trial had been made by you. They had believed.

Parere, ui,

Videre, di.

Scire, vi.

Impetrare, vi, venia; Venia impetratus esse à ego.

Facere, feci, periculum;

Periculum factus esse à tu.

Credere, didi.

The Future in RO is not used after Utinam, as the Accidence teaches.

Infinitive Mood.

It is governed of a former Verb or Participle. Rule LXXVII.

I cease to write.

Desinere scribere.

Dost thou delay to speak to him?

Cessare alloqui [eum?]

Ter.

I desire to become a Scholar.

Cupere evadere doctus.

We are forbidden to do Injury.

Prohiberi facere injuria.

Thou oughtest to perform Promises.

Debere prestare promissum.

Thou seemest to me to desire Wisdom.

Videri ego expetere sapientia.

He seems to become a Scholar.

Videri evadere doctus.

He seems to be about to come quickly.

Videri venturus [esse] brevi.

Sometimes of a Noun Adjective; as, Dignus amari.

Not,

Note, The Sign TO is omitted, when the former Verb May, Can, Might, Would, Could.

I cannot write. *Non posse scribere.*
 Money may be taken *Pecunia posse eripi.*

It cannot be. *Non posse fieri.*
 Virtue cannot die. *Kirtus non posse emori.*
 All would know. *Scire velle omnis.*
 You may go home. *Licet vobis ire domum.*
 I could not write. *Non³ posse, potui, scribere.*
 It could not be done. *Non posse fieri.*

Mutius could burn his hand. *Mutius posse urere manus.*

He would not take it. *Nolle, nolui, accipere.*
 That could not be prevented. *Id non posse cavēri.*

We might not come. *Non licere nobis venire.*

¶ Also when the former Verb is Videor, being Eng-
 bed as puto, the Infinitive following may be Englished
 the Indicative. As, Videor mihi, I think. Videris
 ei, thou thinkest, &c.

¶ I think that I [seem myself to] get Know-
 ledge. *Videri ego adipisci scientia.*

Thou thinkest that thou [seemest to thyself to] become an Artist. *Videri tu factus [esse*] artifex. (See Numb. 6.)*

He thinks that he is [seems to himself to be] a Scholar. *Videri sui evadere doctus. (Numb. 6.)*

He thinks that he has got [favoured] favour. *Videri sui adeptus [esse*] gratia.*

You think that you have [conquered] the Victory. *Videri tu consecutus [esse*] victoria.*

Exercises to the Accidence.

They think that they shall get Riches. *Videri sui adepturus [cf. se*] divitiarum, f. pl.*

* The Verb *esse* is often understood.

35 ¶ HAVE, after MIGHT, COULD, WOULD, or OUGHT TO (*which is liable to be mistaken for the Sign of the Preterperfect Tense to the Verb following*) belongs most commonly to the former Verb as part of its English. As, I could have, I might have, Potui, Potuisssem, Potueram. I would have, Volui, Volueram, Voluisssem. I ought to have, Debui, Debueram. I ought to have, Oportuit.

Phrases to be got by heart.

It could not have been done better.

I could never have bestowed my Pains better.

The Enemy might have been destroyed.

It could not have been brought to pass otherwise.

I would have said.

He would not have taken Arms.

If I would have employed my Pains in that.

Thou oughtest to have pardoned me.

She ought not to have been assisting to this wicked Act.

I ought to have spoken myself.

Then I ought to have been sent.

Melius fieri haud potuit.

Ter. Ad. 3. 1.

Operam melius nunquam potui ponere. Pl. Moss. 1. 3.

Hostes deleri potuissent.

Cæs. B. C. 7.

Alio pacto haud poteras fieri. Ter. And. 4. 5.

Volui dicere. Plaut.

Sumere noluit arma. Ov.

Met. 30. 40.

Si voluisssem operam sumere in eo. Ter. Hec. Pro.

Debuiisti mihi ignoscere. Cic. in Vatin.

Hinc facinori illa adstrictrix esse non debuit. C.

pro Cæs.

Debueram ipse loqui. Ov.

Met. 9. 600.

Tunc ego debueram mittere. Ov. Met. 12. 443.

It ought not to have been divided. *Dividi non oportuit. Cic. in Pison.*

Examples to be turned.

Thou never couldst have come more seasonably, than thou comest now. *Nunquam⁴ posse, potui⁵ magis opportunus venire quam nunc advenire. Plaut.*

There could have been no living at all without Arts. *Sine ars, tis, s. vita omnino nulla esse²⁶ posse. Cr. Off. 2.*

Cities could not have been built without an Assembly of Men. *Urbs, bis, s. sine coetus, tus, m. homo, inil, t. non²⁶ posse ædificari. C.*

There could have been neither Navigation nor Agriculture, without the Assistance of Men. *Neque navigatio, neque agricultura sine opera hominis esse²⁶ posse. C.*

It is evident, that Men could not have lived conveniently without the Assistance of Men. *Peripicuum esse hominem sine hominis opera commodè vivere non²⁶ posse.*

I would have come, if I could. *Velle, volui, venire, si²⁶ posse.*

What would you have had me done for you? *Quid⁴ velle ego facere tu? Ter. Phor. 1. 5.*

They themselves were held with the same Difficulties, claudre³ velle, idem ipse teneri. *Cæs. B. Gal. 8.*

He had a Knife, where he would have slain himself. *Ferum³ habere, qui suum occidere⁴ velle*.*

You ought not to have been a Helper to your Friend. *Non⁴ debere adiutor esse amicus peccans.*

* Not occideret, as it is in the Accidence.

See Ovid. Met. 2. 295. 812. 3. 375. 6. 360. 659. 7. 255. 362. 603. 604. 606. 608. 10. 209. 626. 12. 144. 14. 474. Martial 4. 32. & 7. 23. & 5. 68. & 12. 86. & Spect. Terent. And. 1. 1. 113. & 4. 2. 8. Heaut. 2. 2. 11. 3. 4. 22. Phorm. 4. 3. 35. & 46. Hes. 5. 1. 23. Lucan. 204. Virg. Æn. 4. 419. & 600.

The Infinitive Mood has an Accusative Case before it, instead of a Nominative.

When it has an Accusative Case before it, it is commonly Englished as the Indicative Mood, the Participle that being sometimes put in before it, but often understood. Rule XVII.

Present Tense.

I say [*that*] I hope. *I Dicere ego sperare.* I believe [*that*] thou seest. *dere tu videre. Videre.* We see [*that*] Wickedness reigns. *Wicked- quitia regnare. Putare op- ness reigns. They think scire. Putare tu delixare. [that] we know. They Videre annus labi. think [that] you dote. You see [that] Years slide away.*

I say [*that*] I love Truth. I believe [*that*] thou hast an Estate. We know [*that*] Anger breeds Hatred; and [*that*] Wealth finds Friends. You see [*that*] Beneficent get Friends; and [*that*] Love procures Love; and [*that*] Virtue begets Friendship; and [*that*] Riches beget Pride. All [*Men*] know [*that*] Use makes Artists; and [*that*] Virtue gives Tranquillity; and [*that*] Vices imitate Virtues.

(For the Latin Words, look at the Beginning, pag. 2.)

I say [*that*] I praise thee; [*that*] thou art praised by me.

I see [*that*] thou desirest Knowledge; [*that*] Knowledge is desired by thee.

Infinitive Mood.

43

We know [*that*] God governs the World; [*that*] the World is governed by God.

You see [*that*] we write [*are writing*] Letters; [*that*] Letters are written by us.

I have heard [*that*] you get Riches; [*that*] Riches are gotten by you.

You know [*that*] all Men blame the ungrateful; [*that*] the ungrateful are blamed by all.

(For the Latin Words, see the Indicative Mood, Numb. 1.)

¶ Preterimperfect Tense. 37

¶ Thou knewest [*that*] I was writing Letters; [*that*] Letters were writing by me.

I had heard [*that*] thou soughtest for me; [*that*] I was sought for by thee.

He hoped [*that*] we gave our Minds to Learning.

We saw [*that*] the Fields flourished.

We are glad [*that*] thou didst follow Virtue; and didst reverence thy Parents.

(For the Latin Words, see the Indicative Mood, Numb. 2.)

Preterperfect Definite. 38

I say [*that*] I sought for thee; [*that*] thou wert sought for by me.

I think [*that*] thou didst well; [*that*] it was well done by thee.

We know [*that*] God created the World; [*that*] the World was created by God.

They say [*that*] Pompey got great Praise.

They say [*that*] Crassus laughed but once in his life. See Indic. Mood, Numb. 3.]

The

The Passive Participle is most commonly used here instead of the Verbal in *um*, and must agree with the Accusative Case before it. And the Verb *esse* is often understood.

Preterperfect Indefinite.

- 39 I say [*that*] I have often sought for thee; [*that*] thou hast been often sought for by me: — [*that*] thou hast spoken well: — [*that*] she has found her Parents.

You know [*that*] we have made Trial; [*that*] Trial hath been made by us.

They say [*that*] you have broken Promise; [*that*] Promise has been broken by you.

We know [*that*] all Men have sinned, and have deserved Punishment. (*Numb. 4.*)

* *Am, art, is,* here, instead of *Have been.*

¶ They know [*that*] I am reduced to Want. He says [*that*] the Work is finished. He believes [*that*] the City is taken; — [*that*] we are conquer'd; — [*that*] her Parents are found; and [*that*] they are become good.

* *Am come, am gone, &c.* instead of *have* (*No. 6.*)

¶ They think [*that*] thou art come quickly. — [*that*] he is gone. — [*That*] he entered into the City.

He says [*that*] the Sun is set — [*That*] the Moon is risen. — [*That*] the Time is past. — [*That*] the Labour is lost.

¶ Preterpluperfect Tense.

¶ I told thee [*that*] I had sought for thee the Day before; [*that*] thou hadst been sought for by me the Day before.

Thou

Infinitive Mood.

45

Thou knew'st [*that*] thou hadst promised the Day before. Thou hadst heard [*that*] the Master had often forbidden that; [*That*] had often been forbidden by the Master.

(See the Latin Words in the Indicative Mood, Lumb. 5.)

* Was come, was gone, &c. instead of had. (No. 6.)

¶ Thou saidst [*that*] he was gone away before.—[*That*] the Time was past.—[*That*] the Labour was past.—[*That*] the Sun was set.—[*That*] the Moon was risen.—[*That*] the Summer was come then.

I Future Tense.

46

The Future in rus is most commonly used instead of the future in rum, and must agree with the Accusative case. Rule III. And the Verb esse is often understood.

Deponents follow the active Form in this Tense; as, *potitum esse, nos potituros esse.*

The passive Form is only *amatum iri; non amandum*.

1. Importing Will or Purpose.

Examples with the Sign WILL.

I say [*that*] I will write Letters.

Dicere ego scripturus [esse] litera.

Thou sayst [*that*] thou wilt write Letters.

Tu dicere tu scripturus [esse] litera.

He says [*that*] he himself will write Letters.

Dicere sui scripturus [esse] litera.

We promise [*that*] we will do our Endeavour.

Ego promittere ego daturus [esse] opera.

You

Exercises to the Accidence.

You promise [*that*] you will send. *Tu promittere tu missura (esse).*

They promise [*that*] they will give Diligence. *Ille promittere sui adhibiturus (esse) diligentia.*

Examples with the Sign SHALL.

I say [*that*] Letters shall be written by me; *Dicere litera scribi ego;*

—That thou shalt know: *Tu sciturus (esse);*

—That he shall know; *Ille sciturus (esse);*

—That you and they shall know. *Tu & ille sciturus (esse);*

Thou sayest [*that*] Letters shall be written by thee. *Dicere litera scribi à tu.*

He says [*that*] Letters shall be written by him- *Dicere litera scribi sui;*

self; That I shall know *Ego sciturus (esse) me omnis;*

the whole Matter; That thou shalt hear; That the *Tu auditurus (esse);*

King shall hear. *Rex auditurus (esse);*

We promise [*that*] En- *Promittere opera dari ego.*

us.

2. Signifying bare Event.

Examples with the Sign SHALL.

I believe [*that*] I shall *Credere ego visurus (esse).*

see. Thou believest [*that*] *Credere tu positurus (esse) victoria.*

thou shalt get the Victory. *Ille credere sui iturus (esse)*

He believes [*that*] he shall *Ego credere ego impetra-*

go. We believe [*that*] we *turus (esse) venia.*

shall obtain Leave. You *Tu credere tu facturus*

believe [*that*] you shall get *(esse) res.*

[*make*] an Estate. They *Ille credere sui inventu-*

believe [*that*] they shall *rus (esse) amicus.*

get Friends.

Exam-

Examples with the Sign WILL.

I believe [<i>that</i>] Leave	<i>Credere venia impetrari</i>
will be obtained by us : <i>à ego.</i>	
That thou wilt get the	<i>Tu potiturus (esse) vic-</i>
ictory : That he will go :	<i>toria :</i>
That you and they will	<i>Ille iturus (esse) :</i>
Thou believest [<i>that</i>] I	<i>Tu Scillemansurus (esse).</i>
will [<i>shall</i>] see ; That he	<i>Tu credere ego visurus</i>
will hear.	<i>(esse) ;</i>
He hopes [<i>that</i>] I will	<i>Ille auditurus (esse).</i>
<i>shall</i>] not go ; That thou	<i>Sperare ego non iturus</i>
will obtain ; That we will	<i>(esse) ;</i>
our Endeavour ; That	<i>Tu impetraturus (esse) ;</i>
endeavour will be used by	<i>Ego daturus (esse) opera ;</i>
	<i>Opera dari à ego.</i>

We hope [<i>that</i>] they	<i>Sperare ille inventurus</i>
will get Friends ; That	<i>(esse) amicus ; Amicus in-</i>
ends will be gotten by	<i>veniri ab ille.</i>
them.	

The second or third Person being reciprocal (i. e. meaning the Person or Thing with the Case before the former Verb), is as the first, and therefore has the same Sign as the first. As, I will ; thou sayst thou wilt ; He says he (himself) will. I shall ; thou believest thou shalt ; He believes he shall. And contrariwise, the first Person, being not reciprocal, may have the same Sign as the second and third ; as is observable in the Examples above. Shall is always used when Compulsion or Permission is implied. Will is always used, if the Will or Purpose of the Person joined with be implied.

¶ *Future 2.*

The Signs WOULD and SHOULD.

I said [*that*] I would write Letters.
Thou saidst [*that*] thou wouldst write Letters.

He

He said [that] he would write Letters.

We promised [that] we would do our Endeavour.

You promised [that] you would send.

You promised [that] they would give Diligence.

¶ I said [that] Letters should be written by me; That thou shouldst know; that he should know; That you and they should know.

Thou saidst [that] Letters should be written by thee.

And so on, through the rest of the Examples at the 1 Future Tense, turning the former Verb into the Preterperfect Tense, and the Sign Will into Would, and Shall into Should. The Last Words you have there.

- 43 ¶ The Future Perfect, (a) i. e. the Future in *rus* or *rus* with *fuisse*, is Englished as the Preterpluperfect Potential, with the Signs *Would have*, or *Should have*.

¶ I shewed [that] I would have satisfied him. Ostendēre, di, ego is satisfactorius fuisse. Cic. *Ad*

He will think [that] I would not [should not] have written. Existimare ego scripturum non fuisse. *Ib.* 11. 20.

Dost thou think I would [should] have said these Things? Censere ego hoc dicturum fuisse? Cic. 1. *Fin.*

Dost thou think [that] I would [should] have undertaken so great Labours? An censere ego tantum labor, ris, m. suscepturum fuisse? Cic. *de Sen.*

We should not have thought [that] thou wouldst have done that unless, &c. Non putare tu ille facturus fuisse, nisi, &c. *Paneg.*

I am assured [that] Caesar would neither have done nor suffered that. Mihi exploratum est Caesar hic neque facturum neque passurum fuisse. *C.*

(a) Vid. Voss. de Analog. l. 3. c. 16.

Infinitive Mood.

49

*I say [that] he would not
have sold these Things.*

*Dicere ille hic non fuisse
venditurus. C.*

*What do we think they
would have done?*

*Quis arbitrariis facturus
fuisse? Cic. de Am.*

*Nobody shall persuade me,
that Paulus and Africanus
would have attempted so
great Things unless, &c.*

*Nemo mihi persuadere,
Paulus & Africanus tantus
fuisse (c) conaturus nisi,
&c. Cic. de Senect.*

(c) So, no doubt, the Reading ought to be (not esse conatos, as
is printed in all Books.) And so Gaza seems to have read it.

¶ *When the former Verb speaks of Men in general, it
may very elegantly be vary'd by the Passive Voice.* 44

Present Tense.

¶ *They think thee to be* Putare tu }

Thou art thought to be Tu putari } sapere.

Preterimperfect Tense.

¶ *They thought him } to be* Putare ille } sapere.
He was thought } wise Ille putari }

Preterperfect Tense.

¶ *They say that Romu-
lus founded Rome.*

*Dicere Romulus condē-
re, didi, Roma.*

*Romulus is said to have
founded Rome.*

*Romulus dici condere
Roma.*

*They say that Rome was
founded by Romulus.*

*Dicere Roma conditus
esse à Romulus.*

*Rome is said to have been
founded by Romulus.*

*Roma dici conditus esse
à Romulus.*

F

Pre-

Preterpluperfect Tense.

¶ They say that Romulus had founded Rome, &c. *Dicere Romulus condidit, Roma.*

Future Tense.

¶ They believe that the King will come. *Credere Rex (esse) venturus.*

The King is believed to be about to come. *Credi Rex (esse) venturus.*

The Gerund in Di.

It follows a former Substantive, or an Adjective which governs a Genitive Case.

N. B. Gerunds, Supines, and Participles, govern such Cases as the Verbs that they come of.

The Desire of increasing Wealth. *Libido augere opes.*

The Fear of losing Money. *Metus amittere pecunia.*

The Way of living. *Via vivere.*

The Desire of learning. *Cupiditas discere.*

Desirous of learning. *Cupidus discere.*

Wrath is a Desire of revenging. *Iracundia esse ulciscibido. C. Tulc. 3.*

¶ Children cannot judge which Way of living is the best. *Puer, ri, m. non potest judicare quis via vivendi optimus esse. C. Off.*

The best Way of living is to be chosen, and Custom will make it pleasant. *Optimus vivere vivendus esse,isque judicandus consuetudo, institutio reddere. Ad Her. 3.*

Covetous Men are torment-	Avarus cruciari non to-
et only with a Desire of	lūm libido, dinis, f. augēre
reasing those Things which	is, qui habēre; sed etiam
have; but also with the	amittēre metus, us, m. C.
of losing [them.]	Par. 1.
The Greatness of the Ad-	Magnitudo, inis, f. uti-
vantage ought to drive us	litas, tis, f. debēre ego ad
undergo the Labour of	suscipēre discere labor, ris,
arning.	m. impellēre. C. Or. 1.
de who shall finish well	Ille qui recte & hone-
laudably the Course of	ste curriculum vivēre à na-
[living] given by Na-	tura datus conficēre, feci,
shall go to Heaven.	ad cœlum ire.
Covetousness is very mi-	Avaritia cupiditas, tis, f.
ble in the Desire of get-	quērere miserrimus esse,
, and not happy in the	nec habēre fructus, us, m.
ymment of having.	felix. Vell. Max. 9. 4.
The Mind of Man is	Homo, inis, c. mens vi-
own by the Delight of	dere audireque delectatio,
ng and hearing.	nis, f. duci. Cic.

Sometimes it may be Englished with the Sign to as the
 nitive Mood. *As,*

A Desire to revenge.	Libido ulcisci.
A Desire to increase	Libido augēre divitiarum, f. pl.
thes.	
Desire to get.	Cupiditas quērere.
A Temptation to Sin.	Illecēbra peccare.
There's a Time to act,	Esse tempus agere,
a Time to rest.	tempus quiescere.
Cause to repent.	Causa poenitere.

Sometimes with *in*.

Moderation in playing	Modus ludere esse retinen-
to be kept.	dus. Cic.

The Gerund in Do.

- 46 It follows a Preposition, Verb, or Noun Adjective, governing an Ablative Case.

Pleasure is found [taken]
in learning.

To obtain by begging.

Anger is to be debarr'd
in punishing.

The Mind is nourished
by Learning.

A Wife governs by
obeying.

We learn to do ill by
doing nothing.

We increase Grief by
mentioning it.

Voluptas capi ex discere.
C.

Orare impetrare.

*Ira esse prohibendus in
punire. C. Off. 1.*

*Mens discere ali. C.
Off. 1.*

*Uxor parere imperare.
Publ.*

*Nihil agere male agere
discere. Sen.*

Augere dolor commemorare. Cic.

¶ They say that *Regulus*
was killed by [with] wak-
ing.

Nothing is so hard but it
may be found out by search-
ing.

A Drop makes a Stone
hollow, not by Violence, but
by *slow* falling.

He that advises [thee]
to do that, which thou do-
est already, praises [thee]
in advising.

*Aio Regulus vigilare
necatus esse. C. Off. 3.*

*Nil tam difficilis esse,
quin querere investigari
posse. Ter.*

*Gutta cavare lapis, dis-
m. non vis, sed saepe, ca-
dere. Ov.*

*Qui monere ut facere,
qui jam facere, ille monere
laudare. O-u.*

¶ Sometimes it follows a Word that governs a Dative Case. As,

¶ Seed useful for sow-
ing.

*Semen, inis, n. utilis
serere. Plin.*

Paper

Paper not good for writ-

Charta inutilis scribère.

Id. l. 13. c. 11.

Legs fit for swimming.

Crus, ris, n. aptus nat-
tare. Ov.

He is not able to pay [for
ying.]

Non esse [babilis, ido-
neus] solvère.

The Gerund in Dum.

follows a Preposition, governing the Accusative Case. 47

Ready to write.

Paratus ad scribère.

Apt to learn.

Aptus ad discere.

A Reward for teaching.

Merces ob docere.

Man is born to Labour.

Homo natus esse ad la-
borare.

Virtue allures Men to
wing.

Virtus allicere homo ad
diligere.

Use all Diligence to learn.

Adhibere omnis dili-
gentia ad discere.

Children are too inclina-
to lying.

Puer, ri, m. nimium prop-
ensus esse ad mentiri.

Things necessary to Life
iving.]

Res necessarius ad vi-
vère.

He makes haste to re-
nt, who judges quickly.

Ad pœnitere properare,
citò qui judicare. Publ.

Do not come to punishing
when thou art angry.

Ne accedere ad punire
iratus. C. Off. 1.

We are not only inclined
learn, but also to teach.

Non solum ad discere
propensus esse, verum eti-
am ad docere.

A true Friend is more in-
nable to do Kindnesses,
than to ask Returns.

Verus amicus propen-
sior esse ad bene m. reri,
quàm ad reposcere. Cic.

While we are going, we
all have Time enough to
alk.

Inter ire habere satis ||
tempus, oris, n. ad fabulari.
|| Rule XCVII.

Thee Things are easy to
determined.

Hoc esse facilis ad ju-
dicare. Cic.

The Gerund in Dum with the Verb est is Englished by must, ought to, or I am, thou art, he is, &c. obliged or forced to.

Note, The Dative Case in Latin must be the Nominative in English. See Rule LXXVIII.

Examples.

I			
Thou	} must die.	Mori est	ego.
He			tu.
We			ille.
You			nos.
All Men			vos.
			omnes.
We know that all must		Scire mori esse omnes.	
die.			

This Dative Case is often understood.

We must beware.	Cavere est [nobis.]
We ought to stand to Promises.	Stare est promissum, i.
We ought always to consult for Peace.	Pax, eis, f. semper consulere est. C. Off. 1.
We must take Care that we do not give ourselves to Laziness.	Cavere est, ne ego dedere. C.
We must pray.	Orare est [nobis.]
¶ We must resist old Age, and we must fight against it, as against a Disease.	Resistere est [nobis] * se-nectus, tis, f. & pugnare est contra is, tanquam contra morbus, i, m. Cic. Sen.
I must stay here longer, but thou oughtest to go home now.	Manere esse ego hic diutius, at tu ire domum nunc esse.
Why dost thou loiter? Thou oughtest to make haste.	Quid cessare? Properare esse [tibi.]

The first Supine.

55

We foolish Men are tempted with Pleasure, whose Temptations we ought resist; and we ought to fight against the Love of it, against a Disease. Thou oughtest to have stood to thy Promise. Cato was obliged to die rather. Next we must speak of supines.	[Nos] stultus homo ca- pi voluptas, <i>tis</i>, f. qui ille- cebra, <i>a</i>, f. resistere² esse; & pugnare² esse contra amor, <i>ris</i>, <i>m</i>. is tanquam contra morbus, <i>i</i>, <i>m</i>. Stare [tibi]² esse pro- missum, <i>i</i>, <i>n</i>. Cato, <i>nis</i>, <i>m</i>. mori potius esse. C. Off. 1. Deinceps de Supinum, <i>i</i>, <i>n</i>. dicere esse.
--	--

(2) The Preterperfect Tense of Sum is used with the Gerund
 of the Time present, to signify that a Thing ought to be, which is
 not: So Ovid. nunc erat auxiliis illa tuenda patris. Est tibi,
 neque precor, natus, qui mollibus annis in patrias artes erudien-
 dus erat. Epist. 1. Cæsaris imperio restituendus eras. Id. de
 Pont. 4. 15. Frigoribus quare novus incipit annus, Qui melius
 ut ver incipiendus erat? Id. Fast. 3.

N. B. Gerunds are usually turn'd into the Participles
 DUS, if they have an Accusative Case after them:
 likewise the Gerunds of fungor, fruor, and potior, if
 they have an Ablative Case after them. See Examples
 Numb. 57.

The first Supine.

47

It is used after Verbs signifying moving to a Place.

I will go to see. I am come to beg Leave. He sent to ask Help.	Ire spectare. ⁶ Venire orare venia, <i>a</i>, f. Mittere rogare auxili- um, <i>i</i>, <i>n</i>.
---	---

The

The latter Supine.

It is Englished as the Infinitive Mood, either Active or Passive, and follows Nouns Adjective, such as easy, hard, good, bad.

Easy to { understand.
 { be understood.

Facilis intelligere, et tum.

Pleasant to { hear.
 { be heard.

Jucundus audire, tum.

A Thing { do.
hard to { be done.

Res difficilis facere, et tum.

A Thing worthy to be related.

Res dignus referre, tum.

These Things are unseemly to behold.

Hic esse deformis videre, sum. Ov.

¶ It is hard to say, what is best to be done.

Difficilis esse dicere, et tum, quid esse optimum facere.

A true Friend is a Thing hard to find [to be found.]

Difficilis res esse innire, tum, verus amicus.

Let nothing filthy to be spoken or to be seen touch these Doors, within which there is a Child.

Nil dicere sordidum videre hic limen, inis, n. tangere, intra qui puer esset. Juv.

It is used also after these Substantives, fas, nefas, opus. *Ecce nefas visu.* Ov.

Participle of the Present Tense.

I praising thee.

Ego laudare tu.

Thou desiring Wisdom.

Tu expetere sapientia.

God governing the World.

Deus gubernare mundus.

And so in the rest of the Examples in the Indicative Mood Present Tense.

Participle of Future in rus.

51

Participle of the Future in rus.

52

being about to praise thee.

Ego laudaturus tu.

Thou being about to write.

Tu scripturus.

*He being about to do his
deavour.*

Ille daturus opera, & f.

*We being about to give
thanks.*

Ego acturus gratia, & f.

What are you going to do?

Quid factururus esse? Ter.

*He was going to say, O
dearable me!*

*Me miserum! dicturus
esse. Ovid.*

*I was just going to give
it.*

*Daturus jam fuisse.
Ter. Heaut. 4. 5.*

*This Participle with sum in the Present Tense, is
usually Englished as the Future Tense of the Indicative
Mood, and often used instead thereof.*

53

I shall give him nothing.

*Nihil ego esse ille datu-
rus. Plaut.*

Will not you tell me?

Non dicturus esse? Ter.

*My Father will slay for
Uncle.*

*Pater mansurus patrum
esse. Ter. Phor.*

See above, Numb. 8.

*With fui it may be Englished as the Preterpluper-
fect Potential, and varied by that Tense very often.
and sometimes with eram.*

54

*Those Things are done,
which Caesar would not
have done.*

*Qui Caesar non factururus
fuisse, si fieri. C.*

*He would have perished
had he had been left.*

*Periturus fuisse, si relin-
qui. Quint.*

He

He would have wept for me being taken away. *Me fleturus ademptus ille fuisset. Ov. Trist. 4. 10.*

He would not have read the Letters. *Non lecturus fuisset litteræ (a.)*

He would have done it. *Facturus fuisset (b.)*

Thou wouldst have done me a greater Kindness, if thou hadst denied quickly. *Plus præstiturus fuisset, si citò ¹⁷ negare (c.)*

Thou wouldst have been the greatest Glory of the *pl. summus futurus esse (d.)* *Moses.*

He would have amended it, if he might. *Emendaturus, ¹⁷ si licere, esse, Ov. Trist. 1. 7.*

(a) *Nec lectura fui, sed si tibi dura fuissem, Augusta foret sævæ forsitan ira deæ. Ovid. Epist. 20.*

(b) *Et factura fuit? pactus nisi Jupiter esset, Bis tribus in cælo mensibus illa foret. Id. Fast. 5.*

(c) *Tam tardè dedit, ut plus præstiturus fuerit, si citò negasset. Senec. de Benef. 3.*

(d) *Quid nisi te nomen tantum ad majora vocasset, Gloria Pieridum summa futurus eras. Ovid. de Pont. 4. 5.*

With that Passage of Cicero's above, compare this in the Epistle before it, Quæ Cæsar nunquam fecisset, neque passus esset, &c. ad Att. 14. 13. See also Ovid. Amor. 1. 2. El. 84. Distich. 5. 8. 9. 10. And Ovid. Epist. 15. Dist. 41.

55 Participle of the Preterperfect Tense.

1. Passives. With the Sign Being, or Having been.

Thou being sought for by me Yesterday. *Tu quæsitus à ego heri.*

Thou having been often sought for by me in vain. *Tu sæpe quæsitus à ego frustra.*

The World being [having been] created out of nothing, hitherto, durare adhuc lasts still. *Mundus creatus ex nihilo, durare adhuc.*

Participle of the Preterperf. Tense.

39

Men being brought to Poverty are slighted.

Homo redactus ad paupertas, *tis*, *f.* contemni.

The City being taken was burnt by the Enemy; The Enemy burnt the City being taken.

Urbs, *is*, *f.* captus³ incensus esse ab hostis, *is*, *c.* Hostis urbs captus³ incendere, *di*.

Without any Sign.

The conquer'd Army.

Acies, *i*, *f.* victus.

Plough'd Land.

Terra, *a*, *f.* aratus.

Armed Enemies domineer in the taken City.

Hostis armatus captus dominari in urbs.

Time past.

Tempus, *oris*, *n.* præteritus.

2. Deponents.

Deponents are Englished with the Sign Having or Who have.

I having [who have] tried, speak.

[Ego] expertus loqui. Senec.

Thou, having got Riches, wilt get Friends.

Tunactus divitiarum, *arum*, *f.* pl. invenire amicus.

He having said thus held his Peace.

Sic [ille] factus tacere.

I congratulate thee, who hast got the Victory.

Gratulari tibi potitus victoria. Rule LXVIII.

They, having often attempted in vain, desisted from the Attempt.

Ille sæpius conatus frustra conatus, *us*, *m.* desistere, *sisti*. Cæs.

O you who have suffered more grievous Things!

O [vos] passus gravior! Virg.

Believe those who have tried.

Credere expertus. Rule LHI.

¶ In such Deponents as have the Passive Signs instead of Have and Had (see above, Numb. 6, &c.) this Participle is also Englished like Passives. As Ortus,

Exercises to the Accidence.

tus, risen or being risen. So mortuus, profectus, versus, ingressus, expectatus, &c.

¶ The Sun being risen Sol, is, m. ortus nubes
was covered with Clouds. is, f. ³ obductus esse.
They being entered into Ille ingressus [in] urbem
the City.

They being returned home. Ille reversus domum.
We being awaked slight Expectatus vanus somnium
vain Dreams. nium contemnere.

¶ The Participle in Deponents may be often Englished as the Participle of the Present Tense.

¶ Give Pardon to me Dare venia [mibi] fateri
confessing. sus. Ov.

Their Fathers going from Pater [eorum] profectus
home, took Care of that. domo, ³ curare, vi, id.

He stood leaning on his Nixus hasta stare, flectere
Spear. Rule LXVIII.

Participle in Dus.

The English of the Infinitive Mood Passive, coming after a Noun Substantive or Verb Substantive, may be Latin'd by the Participle in Dus.

Injury to be avoided. Injuria fugiendus.

Injury is to be avoided. Injuria esse fugiendus.

God to be worshiped. Deus colendus.

God is to be worshiped. Deus esse colendus.

Our good Name is not to be neglected. Non negligendus esse.

An Office to be discharged. Munus, eris, n. fungendus, C.

Pleasure to be enjoyed. Voluptas, atis, f. fruendus, C.

She is not to be obtained. Ille non esse potiendus.

Ovid.

A Thing to be boasted of.
Wine is to be denied to
children.

There is a kind of Re-
verence to be used towards
men.

¶ Friends are to be ad-
mired and chid: And
that is to be taken kindly,
which is done out of Good-
will.

His Safety is to be de-
sired of, who cannot bear
truth.

Tho' Strength should be
wanting, yet a good Will is
to be commended.

Whatsoever thou suffer-
est deservedly, is to be borne
weakly.

Virtue is to be preferred
to Gold, and good Health
to Pleasure.

Friendship is to be pre-
ferred before [to] all word-
ly Things.

Life was given to be used,
i. e. was lent.]

Neighbours borrow Ves-
sels [Lat. ask to be used.]

I borrowed this.

Life was lent us [Lat.
we received Life to be
used.]

That which we have
borrowed, is to be returned.

Res, i. f. *gloriandus*. Cic.
Vinum, i, n. *negandus*
esse puer, ri, m.

Adbibendus esse reve-
rentia quidam adversus
homo, inis, c. C. Off. 1.

Amicus, i. m. esse *mo-
nendus* & *objurgandus*: Et
id *accipiendus* esse amicè,
qui benevolè fieri. C. Am.

Hic salus, utis, f. *despe-
randus* esse, qui verum au-
dire nequire. *Ibid.*

Ut deesse vires, ium, f.
pl. tamen esse *laudandus*
voluntas, atis, f. Ovid.

Leniter, ex meritum
quicquid ¹³ pati, *ferendus*
esse. Ov.

Virtus, utis, f. *anteponen-
dus* esse aurum, & bonus va-
letudo, inis, f. voluptas, tis, f.

Amicitia *anteponendus*
esse omnis res humanus,
C. Am.

Vita ³ *datus* esse *utendus*.
Peto.

Vicinus rogare vas, sis,
n. *utendus*. Cato.

Hic accipere *utendus*.

Vita accipere *utendus*.

Is, qui accipere *utendus*,
reddendus esse.

57 When it is put for a Gerund, it has in English the Gerund for which it is put. As,

Cupidus	{ augendus opes, augendarum opum. }	Desirous of creasing Wealth.
Faciendo injuriam.	{	By doing an Injury.
Facienda injuria.		
Ad discendum artes.	{	To learn Arts.
Ad discendas artes.		
Mihi scribendum est	{	I must write
literas.		
Mihi scribendæ sunt		
literæ.	}	letters.

Examples to be made according to those above.

¶ The Participle in Dus, for the Gerund in Di-

¶ The Fear of losing Money.	Metus	{ amittere pecuniam. amittendus pecunia.
-----------------------------	-------	---

The covetous Man is tormented with the Fear of losing his Money. Avarus cruciari metus, m. amittendus pecunia.

The Way of requiting a Kindness.	Ratio	{ remanerari beneficium. remunerandus beneficium.
----------------------------------	-------	--

The Hope of getting the Town.	Spes	{ potiri oppidum. potiundus oppidum.
-------------------------------	------	---

Moderation in enjoying Pleasure.	Modus	{ frui voluptas. fruendus voluptas.
----------------------------------	-------	--

For the Sake of exercising his Memory.	Gratia	{ exercere memoria. exercendus memoria.
--	--------	--

The Participle in *Dus*, for the Gerund in *Do*.

Men use Care in getting Friends. *In equis, i. m. parandis, cura adhibere homo, in amicis diligendus negligens esse.*

But the greatest Diligence to be used in getting Friends. *Maximus autem diligentia adhibendus esse in amicos comparandus. C.*

In managing Affairs.

{ In gerere res.
{ In gerendus res.

In managing most Affairs, Slowness and Procrastination is hurtful. *In plerique res. gerendus, tarditas & procrastinatio noxius esse. Rule XHI.*

In contemning Pleasure. *{ In contemnere voluptas.
{ In contemnendus voluptas*
Honesty consists in contemning Pleasure. *Honestas in voluptas contemnendus consistere, Cic.*

In enjoying Pleasure. *{ Fruor voluptas, R. LXVIII.
{ Fruendus voluptas.*

In enjoying Pleasures the more for wanting [them] the less. *Fruendus voluptas crescere ⁴⁵ carere dolor. Plin. Epist. 8. 5.*

When requiting a good Turn. *{ Referre gratia.
{ Referendus gratia.*

There is no Duty more necessary than requiting a Turn. *Nullus officium referendus gratia magis necessarius esse. C. Off. 1.*

In discharging Offices. *{ In fungi munus. R. LXVIII.
{ In fungendus munus.*

The Participle in *Dus*, for the Gerund in *Dum*.

To love Men. *{ Ad amare homo.
{ Ad amandus homo.*

We are inclined by Nature to love Men. *Natura propensus esse ad diligendus homo. C.*

In contemn Pleasures. *{ Ad contemnere voluptas
{ Ad contemnendus voluptas.*

Human Nature is weak in contemn Pleasure. *Humanus natura imbecillus esse ad contemnendus voluptas.*

To help Men.

Man was made [born]
to help and preserve Men.

{ Ad juvare homo.
Ad juvandus homo.
Homo natus esse ad
juvandus & conservandus
mo. Cic. Fin. 3.

To enjoy Pleasures.

{ Ad perfrui voluptatibus
Rule LXVIII.

To discharge his Office.

{ Ad perfruendus voluptatibus
Ad fungi munus suum
Rule LXVIII.

A disturbed Eye is not
well disposed to discharge
its Office.

{ Ad fungendus munus suum
Conturbatus oculus non
esse probè affectus ad
fungendum munus suum. Cic.

To consider Things.

{ Ad considerare res.
Ad considerandus res.

* For the same Gerund put absolutely with est.

We must beware of
Pride.

{ Cavere esse superbia.
Cavendus esse superbia.

We must do our Endeavour.

{ Dare esse opera.
Dandus esse opera.

We must apply ourselves
to Virtue, if we would ei-
ther live happily, or die
happily.

{ Dandus esse opera
tut, si velle vel beatè vi-
re, vel beatè mori.

We ought to keep a Pro-
mise.

{ Servare esse fides.
Servandus esse fides.

We ought to keep a Pro-
mise made even to an En-
emy.

{ Servandus esse fides
am hosti datus.

Thou oughtest to restrain
thy Tongue most carefully
then, when thy Mind is
moved with Passion.

{ Lingua tu esse contin-
dus diligentissime tum, cum
animus iracundia move-
C. ad 2. Fr.

In all Things diligent
Preparation ought to be

{ In omnis res adhibenda
esse præparatio diligens

Verb Active and Passive.

65

ade before thou goest about priusquam aggredi. Cic.
[them.] Off. 1.

¶ Sometimes it is put for the Infinitive Mood Active,
and may be varied thereby.

He took Care to do Curare id { facere.
at. Curare id { faciendum.

Take Care to deliver the { Curare litera reddere.
letters. { Curare litera reddendus. Cic.

A Recapitulatory Exemplification of the several Moods
and Tenses, in the same Verb carried thro' the whole.

An Example of a Verb formed both Actively and Pass-
ively, through all Moods and Tenses.

We buy Books. Nos emimus libros.
Books are bought by us. Libri emuntur à nobis.

Indicative Mood.

Pres. We buy [are buying] Books ; Books are bought
by us.

Do we buy Books? Are Books bought by us?

Do we not buy Books? Are not Books bought by
us? (Numb. 1.)

Imp. We bought [were buying] Books ; Books
were bought by us.

Did we buy Books? Were Books bought by us?

Did we not buy Books? Were not Books bought
by us? (Numb. 2.)

Perf. Def. We bought Books ; Books were bought
by us?

Did we buy Books? Were Books bought by us?

Did we not buy Books? Were not Books bought
by us? (Numb. 3.)

Exercises to the Accidence.

P. Indef. We have bought Books; Books have been bought by us.

Have we bought Books? Have Books been bought by us?

Have we not bought Books? Have not Books been bought by us? (*Numb. 4.*)

Plup. We had bought Books; Books had been bought by us.

Had we bought Books? Had Books been bought by us?

Had we not bought Books? Had not Books been bought by us? (*Numb. 5.*)

Fut. We will buy Books; Books shall be bought by us.

Will we buy Books? Will Books be bought by us?

Will not we buy Books? Will not Books be bought by us? (*Numb. 7.*)

¶ *Or,* We shall buy Books; Books will be, &c.

Shall we buy Books? Will Books be bought by us?

Shall not we buy Books? Will not Books be, &c.

¶ *Fut. in Rus.* We shall buy Books. Shall we buy Books? Shall we not buy Books? (*Numb. 8.*)

Imperative Mood.

Pres. Let us buy Books; Let Books be bought by us. (*Numb. 9.*)

¶ Let us not buy Books; Let not Books be bought by us. (*Numb. 10. and 11.*)

¶ *Perf.* Let us have bought Books; Let Books have been bought by us. (*Numb. 12.*)

Subjunctive Mood.

Pres. If we buy Books; If Books be bought by us. (*Numb. 13.*)

Imp. If we bought Books; If Books were bought by us. (*Numb. 14.*)

P. Def. If we bought Books; If Books were bought by us. (*Numb.* 15.)

Indef. If we have bought Books; If Books have been bought by us. (*Numb.* 16.)

Plup. If we had bought Books; If Books had been bought by us. (*Numb.* 17.)

Fut. 1. If we shall buy Books; If Books shall be bought by us. (*Numb.* 18.)

¶ *F. Perf.* If we [*shall*] have bought Books; if Books shall have been bought by us. (*Numb.* 19.)

¶ *Fut.* 2. If we should buy Books; If Books should be bought by us. (*Numb.* 20.)

¶ *Fut. in Rus.* I do not doubt, but we shall buy Books; I did not doubt, but we should, &c. (*No.* 21.)

Potential Mood.

Pres. We should [*now*] buy Books; Books should be bought by us.

Should we buy Books? Should Books be bought by us?

Why should we buy Books? Why should Books be bought by us? (*Numb.* 22.)

Imp. We might buy Books. Books might be bought by us.

Might we buy Books? Might Books be bought by us?

Whence should we buy Books? Whence should Books be bought by us? (*Numb.* 23.)

¶ *Perf. Def.* Perhaps we might buy Books. (*No.* 24.)

¶ *P. Indef.* Lest we should have bought Books; Lest Books should have been bought by us. (*Numb.* 25.)

Plup. We should have bought Books; Books should have been bought by us.

Would we have bought Books? Would Books have been bought by us?

Would we not, &c. (*Numb.* 26.)

Fut.

Fut. in Ro. We shall buy Books; Books will be bought by us. (*Numb.* 27.)

¶ *Fut. in Imp.* We should buy Books rather; We should not buy such Books. (*Numb.* 28.)

¶ Optative Mood.

Pres. and Fut. I wish we may buy Books; Books may be bought by us. (*Numb.* 29.)

Imp. I wish we bought Books; Books were bought by us. (*Numb.* 30.)

Infinitive Mood.

1. *After a Verb.* (*Numb.* 34.)

We desire to buy Books.

We delay to buy Books.

We are commanded to buy Books.

We know [*how*] to buy Books.

We ought to buy Books; Books ought to be bought by us.

We seem to them to buy Books.

We seem to have bought Books.

We seem to be about to buy Books.

Without the Sign T.O.

We can buy Books; Books may be bought by us.

We may buy Books.

We could not buy Books; Books could not be bought by us.

We would not buy Books.

We might not buy Books.

¶ *Number 35.*

¶ We could have bought Books; Books might have been bought by us.

We would have bought Books.

We ought to have bought Books; Books ought have been bought by us.

After an Accusative Case.

Pres. You see [*that*] we buy Books; That Books are bought by us. (*Numb.* 36.)

¶ *Imp.* You saw [*that*] we bought Books; That Books were bought by us. (*Numb.* 37.)

P. Def. He knows [*that*] we bought Books; That Books were bought by us. (*Numb.* 38.)

P. Indef. They know [*that*] we have bought Books; That Books have been bought by us. (*Numb.* 39.)

¶ *Plup.* They knew [*that*] we had bought Books; That Books had been bought by us. (*Numb.* 40.)

1. Fut. We promise [*that*] we will buy Books; That Books shall be bought by us. (*Numb.* 41. 1.)

We believe [*that*] we shall buy Books; That Books will be bought by us. (*Numb.* 41. 2.)

¶ *2. Fut.* We promised that we would buy Books; That Books should be bought by us. (*Numb.* 42.)

¶ *Fut. Perf.* You thought [*that*] we would not have bought Books. (*Numb.* 43.)

Number 44.

¶ They say [*that*] we buy Books; We are said to buy Books.

¶ They say [*that*] Books are bought by us; Books are said to be bought by us, &c.

Ger. The Desire of buying Books. (*Numb.* 45.)

In buying Books. (*Numb.* 46.)

To buy Books. (*Numb.* 47.)

We must buy Books. (*Numb.* 48.)

Sup. We go to buy Books. (*Numb.* 49.)

Part. Pres. We buying Books. (*Numb.* 51.)

Part. in Rus. We being about to buy Books. (*No.* 52.)

We

Exercises to the Accidence.

We are going to buy Books.

We were going to buy Books.

¶ We shall buy Books. (Numb. 53.)

¶ We would have bought Books. (Numb. 54.)

Part. Pret. Bought Books. (Numb. 55.)

Part. in Dus. Books to be bought. (Numb. 56.)

¶ Number 57.

¶ We being desirous of buying Books.

¶ By buying Books.

¶ We being gone to buy Books.

¶ We must buy Books.

¶ Numb. 58.

¶ We will take Care to buy Books.

: By this Example, a Verb may also be summed in either Voice by itself. As,

1. In the Active Voice.

We buy Books.

Emimus Libros.

Indicative Mood.

Præs. We buy [*are buying*] Books. (Number 1.)

Do we buy Books? Do we not buy Books?

Imp. We bought [*were buying*] Books. (Numb. 2.)

Did we buy Books? Did we not buy Books?

Perf. Def. We bought Books. (Numb. 3.)

Did we buy Books? Did we not buy Books?

P. Indef. We have bought Books. (Numb. 4.)

Have we bought Books? Have we not, &c.

And so on.

2. In the Passive Voice.

Books are bought by us. *Libri emuntur à nobis.*

Indicative Mood.

Pres. Books are bought by us.

Are Books bought by us? Are not Books bought by us?

Imp. Books were bought by us.

Were Books bought by us? Were not Books, &c.

Perf. Def. Books were bought by us. Were Books bought by us? Were not, &c.

P. Indef. Books have been bought by us. Have Books been bought by us? Have not, &c.

And so on.

Example of a Verb Deponent of Active Signification, with an Accusative Case.

They get Riches.

*Consequuntur } divitias.
Adipiscuntur }*

Consequor, ĕris vel ĕre, consecutus sum, consequi, endi, do, dum, consecutum, consequens, — cuturus, — cutus, — quendus. — To get or obtain.

Adipiscor, ĕris vel ĕre, adeptus sum, adipisci, endi, do, dum, adeptum, adipiscens, adeptus — urus, adipiscendus. To get.

Indicative Mood.

Pres. They get Riches. Do they get Riches? Do they not get Riches?

And so on, as in the Active Voice.

Inf-

Infinitive Mood.

1. After a Verb.

They desire to get Riches.

They begin to get Riches.

They cease to get Riches.

They seem to get Riches.

Without TO.

They cannot get Riches.

They would get Riches.

They may get Riches.

They could not get Riches.

¶ They think [*that*] they get Riches.

They thought [*that*] they did get——

They think [*that*] they have gotten——

They thought [*that*] they had——

They think [*that*] they shall get——

¶ Number 35.

¶ They might have gotten Riches.

¶ They could have gotten——

2. After an Accusative Case.

Pres. I believe [*that*] they get Riches. (*Numb.* 36.)

¶ *Imp.* I thought then [*that*] they got—(*Numb.* 37.)

P. Def. I suppose [*that*] they got—(*Numb.* 38.)

P. Indef. I suppose [*that*] they have gotten——

¶ *Plup.* I know [*that*] they had gotten—(*N.* 40.)

1. *Fut.* They say [*that*] they will get Riches.

He says [*that*] they shall get——

They hope [*that*] they shall——

He thinks [*that*] they will—(*Numb.* 41.)

¶ 2 Fut. They said [*that*] they would get Riches.

They said [*that*] they should get Riches.

They hoped [*that*] they should get Riches.

He thought [*that*] they would get Riches. (N^o. 42.)

¶ Fut. Perf. He thought [*that*] they would have gotten Riches. (Numb. 43.)

¶ Numb. 44.

¶ They think [*that*] we get Riches.

We are thought to get Riches, &c.

Ger. The Desire of getting Riches. (Numb. 45.)

getting Riches. To get Riches. (Numb. 46, 47.)

They must get Riches. (Numb. 48.)

Sup. They come to get Riches. (Numb. 49.)

Part. Pres. They getting Riches. (Numb. 51.)

P. in Rus. They being about to get Riches.

They are about to get Riches. (Numb. 52.)

¶ They will get Riches. (Numb. 53.)

¶ They would have gotten Riches. (Numb. 54.)

They having got Riches. (Numb. 55.)

P. in Rus. Riches to be gotten. (Numb. 56.)

¶ They are desirous of getting Riches.

They delight in [*are delighted with*] getting Riches.

They run to get Riches. (Numb. 57.)

¶ They take Care to get Riches. (Numb. 58.)

An Example of a Verb Deponent of Neuter Significations.

Mentior, iris *vel* ire, itus sum, iri, iendi, do, dum, tum, iens, iturus, itus. *To lye.*

He lyes.

Ille mentitur.

Indicative Mood.

Pres. He lyes. Does he lye? Does he not lye?

Imp. He lyed. Did he lye? Did he not lye?

And so on, as in the Active Voice.

H

Infini-

Infinitive Mood. 1. *After a Verb.* (Numb. 34)

He ceases not to lye.
 He is forbidden to lye.
 He ought not to lye.
 He seems to lye.
 He seems to have lyed.

Without T O.

He would not lye.
 ¶ He does not think that he lyes.

¶ *Number 35.*

He ought not to have lyed.

2. *After an Accusative Case.*

Pres. They say [*that*] he lyes.

¶ *Imp.* They said [*that*] he lyed.

P., Def. They say [*that*] he lyed.

P. Indef. I believe [*that*] he has lyed.

¶ *Plup.* I knew [*that*] he had lyed.

1 *Fut.* He promises [*that*] he will not lye.

We fear [*that*] he will lye.

¶ 2 *Fut.* He promised [*that*] he would not lye.

We feared [*that*] he would lye.

¶ *Fut. Perf.* I thought [*that*] he would not have lye

¶ *Numb. 44.*

¶ They believe that he lyes.

He is believed to lye, &c.

Ger. The Custom of lying.

He delights in [*is delighted with*] lying.

He is inclinable to lying.

He must lye. (*Numb. 48.*)

Bart. Pres. He lying.

- P. in Rus. He being about to lye.
 He was about to lye. (Numb. 52.)
 He will lye. (Numb. 53.)
 He would have lyed. (Numb. 54.)
 P. Pret. He having [*who has*] lyed.

An Example of a Verb Neuter, following the Rule
Numb. 6.

He comes, *Venit.*

Indicative Mood.

- Pres. He comes [*is coming.*] Does he come [*is he coming?*] Does he not come [*is he not coming?*] (Numb. 1.)
 Imp. He came [*was coming.*] Did he come [*was he coming?*] Did he not come? (Numb. 2.)
 Perf. Def. He came. Did he come? Did he not come? (Numb. 3.)
 P. Indef. He is come. Is he come? Is he not come? (Numb. 6.)
 Plup. He was come. Was he come? Was he not come? (Numb. 6.)
 Fut. He will come. Will he come? Will he not come? (Numb. 7.)
 Or, He shall come. Shall he come? Shall he not come?
 Fut. in Rus. He will come. Will he come? Will he not come? (Numb. 8.)

Imperative Mood.

- Let him come. (Numb. 9.)
 Let him not come. (Numb. 10.)
 Perf. Let him be come. (Numb. 12.)

Subjunctive Mood.

- Pres. Seeing he comes. (Numb. 13.)

*Exercises to the Accidence.**Imp.* Seeing he did come. (*Numb.* 14.)*P. Def.* Seeing he did come. (*Numb.* 15.)*P. Indef.* Seeing he is come. (*Numb.* 16.)*Plup.* Seeing he was come. (*Numb.* 17.)1 *Fut.* Unless he [*shall*] come. (*Numb.* 18.)¶ *Fut. Perf.* When he shall be come [*is come.*] (*N.* 19.)¶ 2 *Fut.* Unless he should come. (*Numb.* 20.)¶ *Fut. Perf.* If he should be come. (*)¶ *Fut. in Rus.* I don't know whether or no he will come. (*Numb.* 21.)

¶ I did not know whether he would come or no.

Potential Mood.

Pres. He may come. I beg, that he would come.

If any one should come.

I am afraid lest he should not come.

Would he come?

Why should he come? (*Numb.* 22.)*Imp.* He might come.

I begged, that he would come.

Would he not come? (*Numb.* 23.)¶ *P. Def.* Perhaps he might come. (*Numb.* 24.)¶ *P. Indef.* Perhaps he may be come.I fear lest he should be come. (*Numb.* 25.)¶ *Plup.* I feared lest he should be come. (*Numb.* 26.)*Fut. in RO.* He will come. (*Numb.* 27.)¶ *Fut. in IM.* Who would come? (*Numb.* 28.)

¶ Optative Mood.

Pres. & Fut. I wish he may come. (*Numb.* 29, &c.)

Infinitive Mood.

1. *After a Verb.* *Numb.* 34.

He delays to come.

He is forbidden to come.

He ought to come.
He seems about to come.

Without the Sign TO.

He will not come.
He cannot come.
He may come.
He could not come.
He would not come.
He might not come.

¶ *Number 35.*

He could not have come.
He would have come.
He might have come.
He ought to have come.

2. After an Accusative Case.

Pres. I see [*that*] he comes [*is coming.*] (*Numb. 36.*)

¶ I saw [*that*] he was coming. (*Numb. 37.*)

Def. You know [*that*] he came then. (*Numb. 38.*)

Indef. You know [*that*] he is come. (*Numb. 39.*)

Plup. You know [*that*] he was come. (*Numb. 40.*)

Fut. He promises [*that*] he will come.

promise [*that*] he shall come. (*Numb. 41. 1.*)

He thinks [*that*] he will come.

hope [*that*] he will come. (*Numb. 41. 2.*)

¶ *2. Fut.* He promised [*that*] he would come.

promised [*that*] he should come.

He thought [*that*] he should come. I hoped [*that*]

he would come. (*Numb. 42.*)

¶ *Put. Perf.* I thought [*that*] he would have come.

(*Numb. 43.*)

¶ *Number 44.*

¶ They say [*that*] he comes [*is coming.*] He is
said to be coming, &c.

*Exercises to the Accidence.**Ger.* He is desirous of coming. (*Numb.* 45.)He is weary with coming. (*Numb.* 46.)He is ready to come. (*Numb.* 47.)He must come. (*Numb.* 48.)*Part. Pres.* He coming. (*Numb.* 51.)*P. in Rus.* He being about to come.

He is about to come.

He was about to come. (*Numb.* 52.)¶ He will come. (*Numb.* 53.)He would have come. (*Numb.* 54.)*An Example of a Verb Deponent, following the Rule at Number 6.*Revertor revertēris *vel* ēre, reverti, (*and sometimes reversus sum*) reverti, endi, do, dum, reversum, revertens, reversurus, reversus, *To return.**He returns home.*

Revertitur domum.

Indicative Mood.

Pres. He returns home. Does he return home?*Imp.* He did return home. Did he return home?*P. Def.* He returned home then. Did he return home?*P. Indef.* He has [*is*] returned home already. Is he, &c. (*Numb.* 6.)*And so on, as the Verb Neuter.*

Infinitive Mood.

1. *After a Verb.* (*Numb.* 34.)

He delays to return home.

He desires to return home.

He is forbidden to return home.

He ought to return home.

He seems to return [*he returning*] home.
He seemed to be about to return home.

Without T O.

He cannot return home.
He may return home.
He could not return home.
He might not return home.
He would not return home.
¶ He thinks [*that*] he shall return home soon.

¶ Number 35.

¶ He might have returned home.
He would have returned home.
He ought to have returned home.

2. After an Accusative Case.

Pres. I see that he returns [*is returning*] home.

And so on, as the Verb come.

Part. Pret. He being returned home. (Numb. 55.)

am, art, is, are, Signs of the Present Tense Passive, No. 1, 13, and 36.
the Present Tense Active, Numb. 1*. 13*. 36.
the Preterperfect Passive, Numb. 4*. 16*. 39*.
the Preterperf. Active or Deponent, Numb. 6. 16*. 19*. 39*.
was, went, were, Signs of the Preterimperfect Passive, Numb. 2. 14. 30. 37.
the Preterimperfect Active, Numb. 2. 14*. 37.
the Preterperf. Passive, Numb. 3. 15. 38.
the Preterpluperf. Active or Deponent, Numb. 6. 17*. 40.
shall, Numb. 7. 8. 18. 21. 27. 41. Shall have, N. 19.
shall, Numb. 7. 18. 21. 27. 41.
could, N. 22. 23. 21. 28. 42. Should have, N. 25. 26. 43.
could, N. 22. 23. 21. 28. 34. 42. Would have, N. 26. 55.
43. 54.
could, No. 23. 28. 34. Could have, N. 26. 35.
may, N. 22. 28. 34. May have, N. 25.
might, N. 22. 28. 34.
might, N. 23. 24. 34. Might have, N. 26. 35.
ought to, N. 34. 48. 57. Ought to have, N. 26. 35. 48.

P A R T II.

Examples to the Rules of Construction.

The first Concord.

- I. A Verb agrees with its Nominative Case in Number and Person.

Verbum personale, &c. *Lat. Synt.* p. 72,

p. 136,

- II. (LX.) Verbs Transitive have after them an Accusative of the Sufferer, whether they be Active or Deponent.

Verba Transitiva, &c. *Lat. Synt.* p. 90,

p. 152,

The Second Concord.

- III. An Adjective (whether it be a Noun Pronoun, or Participle) agrees with its Substantive in Case, Gender, and Number, even tho' a Verb comes between them.

Adjectivum cum Substantivo, &c. p. 74,

p. 138,

These three Rules are exemplified in the first Part.

More Examples of the same.

I.

I love Truth; I would have the Truth told [to] me; I hate a Lyar. Ego verum amare; verum velle ego dici; me odire, acis, odisse.

Verbs Transitives.

81

Thou hast done thy Duty. Tu facere, feci, officium tuus. 2

The covetous Man always Semper avarus egere. 3

Nobody is born without Nemo nasci sine vitium. 4

Passion soon dies with a Bonus apud vir, i. m. 5
Man. citò mori iracundia.

We old Men dote some- Delirare interdum [nos] 6
times. senex, is, c. Plaut.

II.

Beware of Intemperance. Cavere intemperantia. 7

Complaisance begets Obsequium amicus, ve- 8

ends, plain Truth Hatred. ritas odium parere. Ter. 9

A Life well spent makes Vita bene actas jucun- 9

Age pleasant. dusefficere senectus, is, f. 10

Benefits get Friends, and Beneficium parare a- 10

good Turn begets ano- micus, & gratia gratia 11

Age will waste Beauty. Formapopulariætas. O. 11

Love overcomes all Diffi- Vincere amor omnis 12

culties. difficultas, is, f. 12

Time consumes Iron and Consumere ferrum la- 13

ne. pisque vetustas. Oa. 13

Care follows increasing Crescens sequi cura pe- 14

weary. cunia. Hor. 14

One Night waits all Men. Nox manere unus omnis. 15

Riches change Mens Divitiæ mutare animas, 16

ends, breed Pride and Ar- superbia & arrogantia pa- 16

gance, procure Envy. rere, invidia contrahere. 17

Can Riches make a Divitiæne homo prudens 17

man wise? reddere posse? Hor. 17

Men see the Advantages Emolumentum res tur- 18

of base Things with fallaci- pis fallax judicium videre 18

* See the Note on Page 13.

- our Judgements; they don't see the Punishment. *homo; pœna non videtur. C. Off. 3.*
- 19 Virtue does both give Quiet of Life, and take away the Terror of Death. *Virtus & vita tranquilitas, tis, f. largiri, & terror, ris, m. mors, tis, f. tollere. Cic.*
- 20 Do not thou lay down thy Eyes for sweet Sleep, before thou hast recounted all the Actions of the long Day. *Ne prius in dulcis inclinare lumen, inis, n. somnus, i. m. omnis quam longus¹⁹ reputare actum diei. V.*
- 21 Keep thy Mind, Eyes, Hands, from other Mens Things. *Ab alienus mens, tis, f. oculus, i, m. manus, us, f. abstinere. C.*
- 22 A Stomach seldom fasting disdains ordinary Things. *Jejunus raro stomachus vulgaris temnere. Hor.*
We ought to beware, lest those Vices deceive us, which seem to imitate Virtues. *48 Cavere esse, ne (CVI) fallere ego is vitium, quod virtus, tis, f. videri imitari.*
- 23 For Knavery imitates Prudence, Pride Greatness of Mind, Prodigality Liberalness, Fool-hardiness Valour, and Superstition Religiousness. *Nam prudentia malitia, magnitudo animus superbia, liberalitas effusio, fortitudo audacia, & religio superstitio imitari. C. Or. Partit.*
- III.
- 24 Past Labours are pleasant. *Actus labor, is, m. jucundus esse.*
- 25 Wickedness is always fearful. *Semper timidus scelus erit, n. esse. Stat.*
- 26 Every best Thing is most scarce. *Optimus quidque rarissimus esse.*
- 27 Worldly Things are frail and fading. *Res humanus esse fragilis & caducus.*
- 28 Nobody was on a sudden very debauched. *Nemo repente³ efferturpissimus. Juv.*
- 29 Time past never returns. *Præteritus tempus, oritur. n. nunquam reverti. C.*

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The Second Concord.

83

And a Word, once let go, is, not to be recalled.	Et semel emissus vo- lare irrevocabilis verbum. <i>Hor.</i>	30
True Honour consists [is placed] in Virtue.	Verus decus, <i>oris</i> , <i>n.</i> in virtus, <i>tis</i> , <i>f.</i> positus esse. <i>C.</i>	31
The Way to the Stars from the Earth is not easy.	Non esse ad astrum mol- lis è terra via. <i>Sen.</i>	32
Is not thy Interest con- cerned, when the next House Wall] is on Fire?	Non tuus res agi, pari- es, <i>etis</i> , <i>m.</i> cum proximus ardere? <i>Hor.</i>	33
We all haste to one End.	Ego omnis meta prope- rare ad unus. <i>Pedo.</i>	34
Every one thinks his own condition the most misera- ble.	Suus quisque conditio, <i>onis</i> , <i>f.</i> miserrimus putare. <i>C.</i>	35
Live ye innocent, God is thy hand [or present.]	Innocuus [<i>vos</i>] vivere, numen adesse. <i>Ovid.</i>	36
You live as if [you were] live always.	Tu vivere tanquam semper victurus.	37
Pride joined [to them] spoils excellent Virtues Manners.]	Inquinare egregius ad- junctus superbia mos, <i>ris</i> , <i>m. Cl.</i>	38
Letters [i. e. Learning] adorn Prosperity, and afford succour and Comfort to Ad- versity.	Literæ secundæ res or- nare, adversæ [<i>res</i>] per- fugium & solatium præbē- re. <i>Cic. pro Arch.</i>	39
There is nothing so easy, but it is hard when thou meet it with an ill Will.	Nullus esse tam facilis res quin difficilis [<i>CVI</i>] esse, quum [<i>tu</i>] invitus ¹³ facere. <i>Ter.</i>	40

¶ The Infinitive Mood has an Accusative
Case before it, instead of a Nominative.

Verba Infiniti Modi, &c. Lat. Syn. p. 73. n.

P. 137, O.

XVII. ¶ Quod or ut, before the latter of two Verbs,
is elegantly put away by turning the Nominative

Case into the *Accusative*, and the *Verb* into the *Infinitive Mood*.

This is exemplified in the First Part throughout the *Infinitive Mood*.

More Examples of the same.

- 41 ¶ Thou knowest [that] I Scire ego verum amo-
love Truth, and that I hate & mendax, cis, odissi.
a Lyar,
- 42 I think [that] thou hast Putare tu facere, f-
done thy Duty. officium tuus.
- 43 Who does not see [that] Quis non videre avar-
the covetous Man always semper egere?
wants?
- 44 We know [that] nobody Scire nemo, inis, c. n-
is born without Faults? sine vitium.
- 45 We know [that] Passion Scire apud bonus vir-
soon dies with a good Man. to mori iracundia.
- 46 Thou seest [that] we old Videre ego senex, is,
Men dole sometimes. interdum delirare.
- 47 Terence says [that] Com- Terentius dicere ob-
plaisance begets Friends, quum amicus parere, e-
plain Truth Hatred. ritas, tis, f. odium.
- 48 Cicero says [that] Love Cicero dicere amor co-
overcomes all Difficulties. cere omnis difficultas, tis.
- 49 Ovid says [that] Time Ovidius dicere vetus-
consumes Iron and Stone. tis, f. consumere ferrum
pisque.
- 50 Horace says [that] Care Horatius dicere cura-
follows increasing Money. qui crescens pecunia.
- 51 ¶ Our Ancestors com- Majores noster queri-
plained, we complain, Po- sum, ego, queri, posteri q-
sterity will complain, that ri regnare nequitia. S-
Wickedness reigns.
- 52 Plato thinks that Wine Plato vinum puer, ri-
is to be denied to Children; negandus [esse] putare;
and forbids Fire to be in- vetare ignis, is, m. ig-
creased with Fire. incitari. Id.

Accusative Case before Infinitive Mood. 85

God would have Man to *Homo princeps, ceteris, re-* 53
 Prince [or Lord] of other *liquis res³ velle, volui, esse,*
 creatures. *Deus. Cic.*

Socrates said, that ma- *Socrates² dicere, homo* 54
 Men desired to live for *multus propterea velle vi-*
 Reason, that they might *vere, ut edere & bibere;*
 eat and drink; he drank *sui sui bibere atque esse, ut*
 and eat, that he might *vivere. Macrob. Sat. 2. 8.*

You know [that] past *Novisse actus labor, is,* 55
 hours are pleasant. *m. esse jucundus.*

Do not you know [that] *Nonne scire optimus* 56
 very best Thing is most *quidque esse rarissimus?*

Experience testifies [that] *Experientia testari res* 57
 worldly Things are frail *humanus esse fragilis & ca-*
 and fading. *ducus.*

Do you think [that] any *An censere quisquam* 58
 was very debauched on *esse repente turpissimus?*

Remember [that] Time *Meminisse tempus, o-* 59
 never returns. *ris, n. prateritus nunquam*
reverti.

Consider [that] a Word *Cogitare verbum semel* 60
 let go is irrevocable. *emissus esse irrevocabilis.*

Who does deny [that] true *Quis negare verus decus,* 61
 honour consists in Virtue? *oris, n. in virtus, tis, f. po-*
situs esse?

Who does not know [that] *Non esse mollis ad a-* 62
 Way to the Stars is not *strum quis nescire via?*

It is evident [that] we *Patere ego omnis ad unus* 63
 haste to one End. *meta properare.*

Do not take it ill [that] *Ne¹⁰ ferre molestè* 64
 you are admonished. *tu moneri.*

Remember [that] Passion *Meminisse iracundia* 65
 the Vice of a weak Mind. *esse vitium animus, i. m.*
infirmus.

- 66 I confess [that] I have sinned, and I know [that] I have deserved Blame. *Fateri ego peccare, et ego commereri culpa sci.* Plaut.
- 67 They say [that] Men see more in another Man's Business, than in their own. *Aio, homo plus in alieno negotium cernere quam in suis.* Sen.
- 68 Believe thou [that] every Day is come [has shined forth] the last to thee. *Omnis credere dies t dilucere, xi, supremus.* Hor.
- 69 'Tis an unseemly Thing, [that] they who are well born, should live basely. *Turpis esse, is qui ben natus esse, turpiter vivere.* Sen.
- 70 The young Man hopes that he shall live long. But nobody can be sure [it can be certain to nobody] that he shall live till the Evening. *Adolescens sui speran diu victurus [esse]. Sed ne mo, inis, c. posse explorat tum esse sui ad vesper ri, m. victurus [esse] C. Sen.*
- 71 Do not think [that] any Virtue is without Labour. *Neexistimare, ullus sine labor esse virtus.* Sen.
- 72 ¶ Cato writ [that] Scipio Africanus was wont to say, [that] he was never less at Leisure, than when he was at Leisure; nor less alone, than when alone. *¶ Scipio, nis, m. Africanus dicere solitus [esse] scribere Cato, sui nun quam minus otiosus esse quam cum otiosus; ne minus solus, quam cum solus¹⁴ esse. C. Off. 3. 1.*
- 73 It is requisite that you be well in Mind, that you may be well in Body. *Opus esse tu animus wellere, ut corpus, oris, n. [wellere] posse. Id.*

In like Manner the Scholar may every-where in the Book (as oft as the Master pleases) turn the Indicative Mood into the Infinitive, and its Nominative Case into the Accusative, putting before it some Verb with its Nominative Case, such as dico, scio, novi, video, credo, puto, censeo, or the like; as in the Examples above and in those at Rule VII.

The Third Concord.

87

IV. The Relative agrees with its Antecedent in Gender, Number, and Person.

Relativum cum antecedente, &c. p. 74,
n. p. 138. o.

Beware * of Pleasure, which is a deadly Mischief Men.	Cavere voluptas, tis, f. qui esse capitalis pestis, is, f. homo.	74
Follow Virtue, in which true Honour consists.	Colere virtus, in qui verus decus, oris, n. posius esse.	75
The covetous Man, who always wants, cannot be rich.	Avarus, qui semper e- gere, non posse esse dives.	76
He does valiantly who is able to be miserable.	Fortiter ille facere, qui miser esse posse. Mart.	77
Bestowing of Time, which being once past, never re- turns.	Tempus, oris, n. (XLVII.) parcere, qui semel prae- teritus nunquam reverti.	78
Those Things are scarcest, which are best.	Rarissimus esse is, qui esse optimus.	79
Worldly Things are to be despised, which are frail and fading.	Despiciendus esse res humanus, qui fragilis & caducus esse.	80
Follow the Study of Lei- sures [Learning], which a- dorn Prosperity, and afford succour and Comfort to Ad- versity.	Colere studium literae, qui secundae res ornare, adversa [res] perflugium & solatium praebere. C. pro Arch.	81
I would have the Truth told [to] me, who hate a Liar.	Verum ego dici velle qui mendax, tis, 1 ^o odisse.	82
Thou artest imprudent- ly, who takest Things un- certain for certain, and	Tu imprudenter agere, qui incertus pro certis (cv). habere, resque parum	83

* See the Note on Page 13.

assentest to Things not well cognitus temerè (or) aliquot
inquired into. tiri.

84 I cannot call thee a rich Man, who art not satisfied with Money, but always thinkest something to be wanting to thee. Non tu ²⁸ dicere dives itis, qui non satiatuſ pecunia, sed semper aliquid tu deesse putare.

85 We, who are old Men, dote sometimes. Delirare interdum qui esse senex, is, c.

86 Your Mortality [Frailness] is never in your Thoughts, who live as if [you were] to live always. Nunquam succurrere (lvii) tu fragilitas vestra qui vivere tanquam semper victurus. Sen.

The Antecedent is a Word that goes before the Relative and is understood again to the Relative: Wherefore it may be convenient to teach the Scholar to supply it every where thus; Beware of Pleasure, which [Pleasure] is a deadly Mischief to Men. And so as often as he meets with the Relative qui in his Lessons or Exercises.

N. B. The Relative with its Clause is often in Latin placed before the Antecedent and its Clause.

87 He is not truly rich, who is not endued with Virtue. Qui non esse præditus virtus, [ille] non esse verus dives.

88 That which is honest, is profitable. Qui honestus, ² iustus utilis esse. C.

89 That which is excellent, the same is difficult. Qui præclarus esse, idem arduus esse. C. Tusc. 3.

90 They who are blessed with Wealth and Plenty, ought to be liberal and charitable. Qui opes, um, f. pl. b. copia, arum, f. pl. esse præditus, is debere esse liberalis & beneficus.

91 Thou wilt always have those Riches alone, which thou shalt have given to the Poor. Egenus qui ¹⁹ dare solus semper habere oportet Mart.

Rules relating to all the Concords.

89

Every one thinks that
which he himself suffers,
is most grievous of all.

^b Qui ipse pati, ^a is om-
nis gravissimus quique pu-
tare. *Plaut.*

92

Let every one exercise
himself in this [Art] which
he knows.

^b Qui quisque ^a nosse
ars, *tu, f. in* ^a hic tui exer-
cere. *Cic.*

93

All Things, which are
produced in the Earth, are
created for the Use of Men.

^b Qui in terræ, *arum, f.*
pl. gigni ad usus homo
omnis creari. C. Off. 1.

94

Men judge that to be done
well in another, which they
cannot do themselves.

^b Homo ^a qui facere ipse
non posse, ^a is recte fieri
in alter judicare. *C. Am.*

95

Then, and not till then,
we all understand our Bless-
ings [good Things] when
we have lost those Things
which we had in our Power.

^b Tum denique omnis no-
ster intelligere bonum cum
^b qui in potestas ^a habere,
^a is amittere. *Plaut.*

96

See more Examples under the Rules XVIII. and XIX. which it
may be convenient to let the Scholars make next.

VI. Rules relating to all the Concords.

97

The Infinitive Mood, or some Part of a
Sentence, may be put instead of the Nomi-
native Case, Subjunctive, or Antecedent.
In which Case the Adjective or Relative
must be of the Neuter Gender.

Non semper Substantivum, &c. p. 73. n.

Non semper vox casualis, &c. p. 137. o.

Aliquando oratio supplet, &c. p. 74. n.

p. 138. o.

To die is necessary.

^b Necessesse ^b esse ^a mori. *C.*

97

It is like a Man to mis-
take.

^b Humanus ^b esse ^a er-
rare.

98

It is a kind of Pleasure
to weep.

^b Esse quidam ^a flere vo-
luptas, *atis, f. O.*

99

Exercises to the Accidence.

- 100 To talk of one's self, is the Property of old Age. ^a De sui ipse dicere ^b semilis ^b esse. C. Sen.
- 101 To overcome one's Stomach [Mind], to restrain Passion, is a brave Thing. ^a Animus vincere, ^b incundia cohibere, ^b proclarus ^b esse. C.
- 102 To bridle the Tongue, is a principal Virtue. ^a Compescere lingua ^b pro mus virtus ^b esse.
- 103 To excel in Knowledge, is thought brave; but to be ignorant, is accounted disgraceful. ^a In scientia excellere ^b pulcher ^b putari; ^a nescire autem ^b turpis ^b duci.
- 104 To be serviceable to [deserve well of] the Publick, is glorious. ^a De respublica bene mereri, ^b praeclarus ^b esse. C.
- 105 It is contrary to Duty, not to keep Promises. ^a Promissum non servare, contra officium ^b esse. C. Off. 1.
- 106 To take uncertain Things for certain, is foolish. ^a Incertus pro certus habere, ^b stultissimus ^b esse. C.
- 107 It is a great Fault, to speak Things that ought to be kept silent. ^a Gravis ^b esse culpa ^a tendendus loqui. Ov.
- 108 In great Things, it's enough to have been willing. In magnis ^a velle, ^b sibi sat ^b esse. Propert.
- 109 How hard it is [for one] not to discover his Crime by his Looks? ^a Quam ^b difficilis ^b esse crimen, inis, n. non prodere vultus, us, m? Ov.
- 110 ¶ To be grateful, is not only a very great Virtue, but also the Mother of all other Virtues. ^a Gratus esse non solum maximus virtus ^b esse, sed etiam mater virtus omnis reliquus. Cic.
- 111 To be used to a Thing in Youth [young Things] is a great Thing. ^a In teneris consuescere multus ^b esse. Virg.
- 112 Part of Men stand oblique, Part against [opposite to] us. ^a Homo (xcvii.) partim obliquus, partim ^b adversus stare ego. Cic.

The Infinitive Mood for a Noun.

91

Be content with thy Con- tion [Things], which is Property of Riches.	^a <i>Esse contentus res tuas,</i> 113 ^b <i>qui esse proprius divitiarum, f. pl. par. 6.</i>
To know one's self, is the 1 st Step to Wisdom; which, it is the hardest Thing of all, so it is the usefullest.	Primus ad sapientia 114 gradus, us, m. ^b <i>esse</i> ^a <i>sui</i> <i>ipse nosse;</i> ^b <i>qui ut</i> ^b <i>diffi-</i> <i>cillimus esse omnis, ita</i> ^b <i>utilissimus. C.</i>
Unless the Mind be healed, which cannot be without philosophy, there will be no end of its Miseries.	^a <i>Nisi sanatus animus es-</i> 115 <i>se</i> ^b <i>qui sine philosophia</i> <i>fieri non posse, finis mise-</i> <i>ria nullus esse. C.</i>
To have a Mind to the one Thing, which ought to be the Bond of Love, is the Occasion of Discord and Hatred.	^a <i>Idem velle volui,</i> ^b <i>qui</i> 116 <i>vinculum amor esse debē-</i> <i>re, seditio atque odium</i> <i>sæpe causa esse. Sen.</i>

See more Examples of this under Rule VIII.

¶ VII. Whatever may be put instead of the
Nominative Case, may be put instead of the
Accusative Case to the Infinitive Mood.

¶ There is one lives at this Day, who disputes, that it is not necessary to die.	<i>Vivere quidam hodie</i> 117 <i>qui differere non</i> ^b <i>esse ne-</i> <i>cesse</i> ^a <i>mori.</i>
Thou knowest that it is a Man to err.	<i>Scire humanus</i> ^b <i>esse</i> 118 ^a <i>errare.</i>
Ovid says, that it is a part of Pleasure to weep.	<i>Ovidius dicere, esse</i> 119 <i>quidam voluptas</i> ^a <i> flere.</i>
Cicero esteemed it to be a wise Thing to restrain passion.	<i>Cicero</i> ^a <i>existimare</i> ^c <i>co-</i> 120 <i>hibere iracundia præclarus</i> ^b <i>esse.</i>
Reckon it to be a primary virtue to bridle the Tongue.	<i>Virtus primus</i> ^b <i>esse pu-</i> 121 <i>tare</i> ^a <i>compscere lingua.</i> <i>Cato.</i>
We think it [to be]	^a <i>In scientia excellere</i> 122 <i>brave</i>

brave to excel in Know- pulcher [^b esse] pot-
ledge. But we account it Nesaire autem tu
[to be] disgraceful to be ig- [^b esse] ducere. Cic. Op-
narrant. be autem

123 Who knows not, that it Quis non nosse con-
is contrary to Duty not to officium ^b esse, ^a promiss-
keep Promises? non servare?

124 All confess that it is a ^a Incertus pro certus
very foolish Thing to take bere, omnis fateri ^b stu-
Things uncertain for certain. timus ^b esse.

125 Remember that it is the ^a Meminisse prin-
first Step to Wisdom, to know gradus, us, m. ad sapien-
thyself. ^b esse, ^a tu ipse nosse.

¶ VIII. The Nominative Case, Substa-
tive, and Antecedent, is often understood
Latin when it is a Pronoun, or a Noun that
signifies a Person. See Page 2.

Nominativus primæ vel secundæ Per-
sonæ, &c. p. 72, n. p. 137.

In verbis quorum significatio, &c. p. 72,
n. p. 137.

Note, The Word booked in by Brackets, is the Word which
is understood.

126 ¶ He is happy, not that [^a Ille] ^b felix ^b esse, ^a qui
has lived long, but that has ^b qui diu, sed ^b qui be-
lived well. vivere.

127 Bear that which cannot ¹⁰ Ferre [^a id] ^b qui
be avoided. tari non posse. Syr.

128 They are free from Fear, Pavor, is, m. carere [^a id]
who have done nothing a- ^b qui nihil committere
miss; but they who have pœna semper ob ocu-
sinned, always think Punish- versari ^b putare [^a id] ^b
ment to be before their Eyes. peccare. Sen.

129 That is to be deliberated [^a Id.] ^b deliberare
about a long Time, which is ^b esse diu, ^b qui statu-

determined but once for *dus esse semel.*

Let him, who has given
benefit, say nothing of it;
him tell it, that has re-
ceived it.

[^a *Is*] ^b qui dare, dedi, 130
beneficium, ^b tacere; [^a *is*]
narrare, ^b qui accipere,
cepi. Sen.

It is a very comfortable
thing to have [one] with
whom thou mayest dare to
say all Things so, as with
thyself.

Dulcissimus esse habere 131
[^a *aliquem*,] cum ^b qui om-
nis audere sic loqui, ut tu
cum. Cic. Am.

There are [some] who
care not; there is [some]
[one] that does not care to
buy Things of great Price.

^b Esse [^a *quidam*] ^b qui 132
non [CV.] habere; esse
[^a *aliquis*] ^b qui non cu-
rare habere res magnus
pretium. Hor.

Sometimes both in Latin and English.

The good loves the good.
He is only a little better
than the worst of all.

Bonus diligere bonus. 133
Esse tantum paulo me- 134
lior pessimus.

Great Rewards wait the
good.

Præmium magnus ma- 135
nere bonus.

The wicked shall suffer
punishment in Hell [with
himself below.]

Impius apud inferi, orum, 136
m. pl. poenæ, arum, f. pl.
luere. Cic.

The Acquaintance of the
wicked makes People bad.

Malus facere malus con- 137
tubernia. Sen.

These Examples, Men in English, and Homines in Latin, is
understood.

It is the Property of a great
Mind, to be easy and quiet,
and always to condemn Inju-
ries and Offences.

Magnus animus propri- 138
um esse [^a *cum*] ^b placidus
^b esse ^b tranquillæque, &
injuria atque offensio sem-
per ^b contemnere. Sen.

For thee] not to know
what happened before thou
art born, is [for thee]
always a Child.

[Te] Nescire quis ^a ac- 139
cidere ante quam ^b nasci,
esse [te] semper puer esse.
C.

People

- 140 People are sometimes so altered by Love, that you can scarce know [one] to be the same Man. Adeò immutari hominem ex amore interdum, ut cognoscere [aliquem] idem esse. Ter.

¶ Particularly the Accusative Case *hominem* is often understood before the Infinitive Mood; as also *Me* in English. As, *Felicem fuisse, miserrimum est.* I have been happy, is a very miserable Thing, i. e. *Hominem fuisse felicem, for a Man to have been happy.*

- 141 'Tis a miserable Thing to become miserable of a happy Person. Miserabilis [VI] ^a hominem ^b effici ^b miser ex beatus.
- 142 Nothing is so miserable as to become miserable of [from] happy. Nihil tam miserabilis quam ex beatus ^a hominem ^b effici ^b miser. Cui.
- 143 'Tis not Goodness [for a Man] to be better than the worst of all. Non esse bonitas ^a minimum ^b esse melior possumus. Sen.
- 144 Humanity forbids a Man to be proud towards his Fellow, it forbids him to be covetous. Humanitas vetare ^a hominem ^b superbus ^b adversus socias, vetare ^a esse avarus. Id.
- 145 'Tis a greater Part of Goodness [for one] to desire to become good. Pars magnus bonitas ^a hominem ^b velle ^b bonus. Id.
- 146 To be always happy, is not to know any Part of the Things of Nature. Semper ^a hominem ^b se ^b felix, ignorare esse natura alter pars. Id.
- 147 This is the only Wisdom, for one not to think himself to know that, which he does not know. Hic unus esse sapientia ^a hominem ^b non arbitri sui sui scire ^a id ^b (CV.) nescire. C.
- 148 'Tis profitable not to know that which is future; for it is a miserable Thing [for a Man] to fret in vain [doing no good.] Utilis esse non scire futurum; miser enim ^a hominem ^b nihil ^b proferens ^b angere. C. Nat. D.

The Substantive, &c. understood.

95

It is a narrow Goodness to
good according to Law.

Angustus innocentia ef-
se, ad lex, gis, f. [homi-
nem] esse ^b bonus. Sen.

149

For a Man to be abstinent,
restrain all his Lusts, is
a rare Thing.

[^a Hominem] ^b esse ^b ab-
stinens, continere cupiditas
omnis, præclarus esse. C.

150

Not to be covetous, is
a rare Thing; not to be given to
any, is a Revenue.

[^a Hominem] non ^b esse
^b cupidus, pecunia esse;
[^a hominem] non ^b esse ^b e-
max, cis, vestigal esse. Id.

151

It is reasonable for one
requiring Pardon for Faults,
to return it again.

Æquus esse peccatum ve-
nia [^a hominem] ^b poscens,
^b reddere rursus. Hor. S. 1. 3.

152

It is difficult [for a Man]
to judge of Friends, unless
having tried [them.]

Difficilis esse de amicus
[^a hominem] ^b judicare, nisi
^b expertus. Cic. Am.

153

It is an ill Thing [for a
Man] knowingly to lead
another into an Error.

Malus esse [^a hominem]
^b sciens in error alter ^b in-
ducere. Id.

154

A Man abounding with
good Things of Fortune
may be very miserable.

Licere [^a hominem] ^b a-
bundans bonum Fortuna
^b esse ^b miserrimus. Cic.

155

When a Verb Adjective, or Relative, belongs to two
more Substantives, it may be either applied to them all
together, or severally. How to apply it to them all toge-
ther, see the Rules, IX, X, XI, and XII. How to apply
it to them severally, see the Rule XIII.

IX Two or more Substantives singular will
have a Verb Adjective, or Relative plural;
because two Singulars are equivalent to a
plural.

Justice and Bounty pro-
ceed from Friends.

^a Iustitia & ^a benignitas
^b conciliare amicus. 156

Rage and Anger hurry on
the Mind.

^a Furor ^a iraque, mens,
tis, f. ^b præcipitare. Virg. 157

Rashness,

- 158 *Rashness, Lust, and Idleness, always torment the Mind, and are always turbulent.* ^a Temeritas, ^a libido ^a ignavia, semper animi ^b excruciare, & semper ^b turbulentus esse. C.
- 159 *Eagerness, and Covetousness, and Boldness, make Men blind.* Cæcus ^b reddere ^a cupiditas, & ^a avaritia, & ^a audacia. C.
- 160 *Gold and Purple exercise the Life of Men with Cares.* ^a Aurum & ^a purpura ^b exercere homo vitæ. Lucr.
- 161 *The wicked and covetous Men are to be esteemed poor.* ^a Improbus & ^a avarus ^b inops, is, ^b existimandus esse.

Syllepsis of Persons.

X. When the two Nominative Cases are of different Persons, the Verb Plural must agree with that which is of the most worthy Person.

Quod quidem verbum, &c.

Dignior autem est persona prima, &c. p.

116, n. p. 173, C.

- 162 *Both I and you are in Fault.* Et ^a ego & ^{aa} tu ^b esse in culpa.
- 163 *Neither I nor thou did these Things.* Hoc neque ^a ego, neque ^{aa} tu ^b facere, feci. Ter.
- 164 *Thou and thy Brother do your Duty to your Mother.* ^a Tu & ^{aa} frater ^b præstare officium mater, tri-

Syllepsis of Genders.

XI. When the Substantives are of different Genders (and signifying Persons) the Adjective or Relative Plural must agree with the Masculine, rather than the Feminine or Neuter.

Dignius autem est, &c. p. 117, n. p.

174, C.

Father

Father and Mother are ^a Pater & ^a mater esse
be loved and honour- ^b amandus & ^b honoran-
dus.

suppose this Rule to take Place only when the Substantives
led together do all of them signify Persons, if not expressly, yet
by Implication: As when the Name of a Place is put for
People of the Place. Thus, Cic. Off. 3. 1. ^a Athenarum & ^a
ippi; ad ^b quos, &c. Also Off. 1. 1. Propter summam
Storis auctoritatem & ^a urbis; ^b quorum alter, &c. In which
ages Athenarum and Urbis mean neither more nor less than
learned Men of Athens; so both the Antecedents do in Effect
signify Persons; and therefore the Relative agrees with homines,
the Figure Synthesis. So likewise when one of them is a Noun
collective, or Noun of Number, Men only being signified. As,
quadraginta ^a millia peditum, duo ^a millia septingenti ^a equites,
anta prope civium sociorumque ^a pars ^b cæsi dicuntur. [Sall.
d Cannas.] Liv. 1. 22.

XII. But if all or any of the Substantives
signify Things without Life, the Adjective
Relative Plural must be put in the Neu-
ter Gender.

At cum substantiva res inanimatas, &c.
p. 117, n. 174, o.

Riches, a good Consti- ^a Divitiæ, bonus ^a va- 166
tion, Power, Honours, letudo, dinis, f. ^a potentia,
e fading and uncertain ^a honor, esse ^b caducus &
things.] ^b incertus. C. Am.

Honour, Glory, and Im- ^a Decus, ^a gloria, & ^a im- 167
mortality, are promised to mortalitas, ^c promissus esse
virtue. virtus, tis, f.

He that does not per- ^a Animus ^a mensque ho- 168
ive that the Soul, and mo, ^a ratio, ^a consilium, ^a
kind of Man, Reason, Po- prudentia qui non divinus
Prudence, were pro- cura ^b perfectus esse per-
uced by the divine Care, spicere, is hic ipse res ego
ems to me to want these videri carere. C. 2. N. 2.
ery Things.

Note, That this Rule holds, if only some of the Substantives signify inanimate Things, tho' the rest signify Persons or irrational Animals, will be evident from the following Examples. *Credere* ^b quæ jubeant ^a locus est, & ^a nomen & ^a index. *Ovid. de Art.* Delectabatur cereo ^a funali & ^a tibicine, ^b quæ sibi privatus ^a exemplo suaserat. *C. Sen.* ^a Jura, ^a fidem, & ^a superos una ^b cata ruina. *Stat. Theb.* 7. ^a serpens, sitis, ^a ardor, ^a armenta ^b dulcia virtuti. *Lucan.* 1. 9. Nec quenquam vidi, qui magis ^b ea ^b quæ ^b timenda esse negaret, timeret, ^a mortem dico de Deos. *Cic.* 1. *de Nat. D.* Repetebant deos Penates, ^a Patres ^a aras, ^a focos, ^a larem suum familiarem; in ^b quæ tu invases. *Cic. Philipp.* 2.

The Reason of this Construction is, because in such Case there is no general Term to comprehend all their Significations, but only that of Things; therefore they are considered under that Name, and so the Word *res* may be put away, and the Adjective or Relative put in the Neuter Gender, according to the Rule at Number XXIII.

For the same Reason the Adjective or Relative Plural is frequently put in the Neuter Gender, tho' the Substantives be of different Genders, but either all Masculines or all Feminines. As ^a Arcus & ^a calami sunt ^b bona. ^a Nox & ^a præda hostem ^b memorata sunt. *Sall.* ^a Inconstantia & ^a temeritate, ^b quæ ^b digna non sunt Deo. *C.* 3. *N. Deser.* Favere ^a pietati ^a fideique Deo ^b quæ pop. Rom. ad tantum fastigii venerit. l. 44.

* When the Substantives signify irrational Animals or Plants, the Adjective or Relative must agree with the general Word understood. For the Proof whereof take the following Examples. *Expertes rationis sunt,* ^a equi, ^a boves, ^a reliquæ pecudes, ^a apes ^b quarum [*sc. bestiarum*] opere efficitur aliquid ad hominum usum & vitam. *C. Off.* 2. 3.

Hinc, ^a pecudes, ^a armenta, ^a virus, ^a genus omne ferarum ^b Quemque sibi tenues nascentem arcessere vitas. *Virg. G.* 4. [*Scil. Quemque animantem.*] Quid de vitibus, olivetis, que dicam ^b quarum [*scil. arborem*] fructus nihil omnino ad bestias pertinet, *C. De Nat. De.* 2. *Polypus & chameleon glabra sunt.* *Sall.*

The Construction called Zeugma.

¶ XIII. Nevertheless, whenever the Verb or Adjective can be predicated of each of the Nominative Cases or Substantives singly by itself, it may agree only with that which stands nearest to, and be understood to the rest. As,

Et genus, & ^a virtus, nisi cum re, ^b vilior
ga^b est. *Hor. Which at length would be thus,*

genus vilior est, & virtus vilior est, al-

So, ^a Nihil hic, nisi ^a carmina ^b defunt.

g. At length thus, Nihil deest hic, nisi

carmina defunt. ^a Sociis & ^a rege ^b recep-

Virg. i. e. Sociis receptis, &c.

Zeugma est unius verbi, &c. *Lat. S. p. 119.*

n. p. 976, o.

Nothing delights me Ego nihil æquè ac natu- 169

much as the Works of ra^a opus, eris, n. ^b delec-

tare. *Plin. Epist. 8. 20.*

The World, and all the Providentia Deus mun- 170

parts of the World, were dus & omnis mundus ^a par-

ly constituted at first, and tis, f. & initio ^b constitutus

all along governed, by esse, & omnis tempus, oris,

Providence of God. n. administrari. *Cic. N. D. 2.*

Every Virtue draws us Omnis virtus ego ad sui 171

to itself, but Justice and Li- allicere, sed justitia &

berality effect that most of ^a liberalitas is maximè ^b

efficere. *Cic.*

The Bond of human So- Societas, tis, f. huma- 172

cety is Reason and Speech. nus vinculum ^b esse ^a ratio

atque oratio. *Id.*

We and our Things are ^b Deberi mors, tis, f. 173

to Death. ^a ego nosterque. *Hor.*

So most of the Examples under the four last Rules may

be varied. As, Rule IX.

Justice and Bounty Justitia & ^a benignitas 174

procure Friends. ^b conciliare amicus.

Justice procures Friends ^b Conciliare amicus ^a 175

Bounty. justitia & benignitas.

Rage and Passion drives Furor ^a iraque mens, tis, 176

the Mind precipitately. f. ^b præcipitare.

Likewise, Rule X, and XI. Et ego in culpa sum & tu. Et ego, & tu es in culpa. Tu matri officium præstitisti, atque frater. Amandus pater est, & mater. As, Livy l. 22. Capta eo prælio tria millia peditum & equites trecenti. Vir bonus & prudens dici debet, tu ego, ac tu. Hor. Tu me, & ego te, qualis frater scio. Plaut. Aul. 2. 2. But Syllepsis of Persons and Genders is more usual.

— So the Examples to Rule XII.

¶ Riches, Health, Power, Divitiæ, bonus valetudo, inis, f. potentia, a bonus
Honours, are uncertain. do, inis, f. potentia, a bonus
b incertus esse.

Riches are uncertain, and a Divitiæ b incertus esse
Health, and Power, and & bonus valetudo, & po-
Honours. tentia, & honor.

Honour, Glory, and Im- Decus, gloria, & a im-
mortality are promised to mortalitas b promissus
Virtue. esse virtus, tis, f.

Honour is promised to a Decus, oris, n. b pro-
Virtue, and Glory and Im- missus b esse virtus, &
mortality. gloria & immortalitas.

But more especially when the several Substantives are synonymous, that is, only different Words for one and the same Thing, (or at least are not intended to signify so many several Things) this Manner of Construction is far the most usual.

Examples.

174 ¶ The Conscience of a Life Conscientia bene acta
well spent, and the Remem- vita & benefactum a re-
brance of good Deeds, is cordatio b jucundissimum
very pleasant. esse. Cic.

175 Understanding, Reason, Mens, ratio, & a consilium
and Prudence is in old Men. in senex b esse. Id.

176 Praise, Honour and Dig- Ad is, qui sapientia a
nity accrue to those who ipisci, eptus, laus, bene-
have got Wisdom. a dignitas confluere. Id.

ulpa for
ri officio
& maie
peditur
lici dele
qualis in
ersons an

Let us consider, what Ex-
cellence and Dignity there is
in the Nature of Man.
Our Application and Care-
less is to be stirred up,
that we may do nothing
rashly and inconsiderately.

Considerare, quis (civ)
esse in natura homo ex-
cellentia & dignitas. Cic.
Excitandus esse a
nimadversio & diligentia, ut
ne quid temere ac inconfi-
deratè (cvi) agere. C.

177

178

as valen
z, a hom
rtus eff
o, & p
& a in
miffus
n. b pro
rtus, C
litas.
stantive
one an
o signi
uction
e acti
n a re
diffini
confiliu
ntia a
bena
e. Id.
L

Tarda est illa doloris medicina, quam affert longinquitas
ies. Cic. de Tusc. Si contentio quædam & comparatio fiat,
Id. Off. 1. 20. Vultus ac frons animi janua est. Id. Ho-
num charitas & amicitia gratuita est. Id. N. D. Veritas in
icitia & fides retineatur. Id. Ista mansuetudo & misericordia
miseriam vertet. Sall. Quantum cura laborque potest? Marti
vescit sanguis & ira. Pres. Deneget, afflatus ventus & aura
Ov. Q. Mutii janua & vestibulum, quod maxime quotidie
quentia civium celebratur. Cic. de Or. 1. Præter culpam ac
catum quo semper caruisti, &c. C. Ep. Fam. 5. 21. Agree-
to these Examples we should say, Imperium & dignitas, quam
isti; nos, quæ petisti, as it is in the Accidence; since Imperi-
and dignitas do not seem there put to express two several Things.
Sometimes the Verb or Adjective agrees with the remotest No-
native Case or Substantive, which some call a preposterous or
posed Zeugma. (Vid. Voss. de Constr. C. 19.) Thus Livy, Ob
rem ego, populusque Romanus, Latinis bellum indicio-
acioque. Lib. 1. Thus also, Plancus to Cic. a Amor tuus, ac
cium de me, utrum mihi plus dignitatis in perpetuum, an
uptatis quotidie sit allaturus, non facile dixerim. Ep. Fam.
O. Ep. 24. Likewise Ovid, Jane, face æternos pacem pa-
que ministros, for pacem pacisque ministros æternos. So
xitus, a Agros villasque intactos sinebat. And Val. Max.
put ejus & pedes, præcisos, & manus in cista chlamyde
rtos, pro munere natalitio patri misit. As also Cic. A cau-
us brassicisque, si prope sati sunt, refugere dicuntur, nec
ulla ex parte contingere. De N. D. 2.
To which may be added that of Lucan, l. 1. Hinc per vim le-
& plebs coacta, unless the Reading be corrupted, and
ought to be coacta, as Dr. Linacer with good Reason suspects.
Emend. Struct. l. 6.

¶ XIV. A Verb between two Nominative Cases of different Numbers, may sometimes agree with the latter.

Verbum inter duos Nominativos, &c.

p. 73. n. p. 137, 0

- 179 ¶ Not to believe rashly, Non temere credere^a non
is the Sincere of Wisdom. ^b esse sapientia. C.
- 180 To be content with what Contentus (viii. II.)
one has [with one's own res suas, maximus esse
Things] is the greatest and certissimusque^a divitiarum
the certainest Riches. C. Par. 6.
- 181 It is great Riches to a^a Divitiarum grandis hominis
Man, to live sparingly with^b esse, vivere parce aqua
a contented Mind. animus. Lucret.

¶ XV. And likewise an Adjective or Relative between two Substantives of different Genders, may agree with the latter of them.

Relativum inter duo, &c. L. S. p. 74, n.

p. 138, 0

- 182 ¶ Every Mistake is not Non omnis error^a stultitia
to be called Folly. esse^b dicendus. C.
- 183 Inconstancy, which is a Inconstantia, ^b qui est
Fault. ^a vitium. C. Leg. 1.
- 184 Hate thou Calumny, Odisse calumnia, qui
which is a great Fault. esse^a vitium magnus.
- 185 That Animal endued with Ille animal, is, n. prae-
Reason, which we call ditus ratio, ^b qui vocatur
Man. ^a homo. C.
- 186 Just Glory, which is the Iustus gloria, ^b qui est
Fruit of true Virtue, is not ^a fructus verus virtus, non
to be rejected. esse repudiandus. C.
- 187 Charity, which is a Charitas, ^b qui aptissimus
Thing most conducive to the mus (xxiii.) esse ad quod
living happily. vivere. C.

XVI. When that may be turned into which
who, it is a Relative.

He gives twice, that who] gives quickly.	Bis dare, qui citò dare.	188
He that [who] conquers Passion, conquers the greatest Enemy.	Iracundia qui vincere, hostis, is, c. vincere maxi- mus.	189
He that gives himself up to Pleasure, is not worthy of the Name of a Man.	Qui tradere sui voluptas, tis, f. non esse dignus nomen, inis, n. (XXXVI.) homo.	190
Knowledge, that [which] is remote from Justice, is to be called Craft, rather than Wisdom.	Scientia, qui remotus esse à justitia, calliditas po- tius quàm sapientia esse ap- pellandus. Cic. Off. 1.	191
A Burden, that [which] is borne well, is made light.	Levis fieri, qui benefer- ri, onus, eris, n. Mart.	192
He that [who] says he has given a Benefit, asks [one.]	Beneficium sui dare qui dicere, petere. Publ.	193

XVII. See above, Rule I. Page 80.

The Case of the Relative.

XVIII. When there comes no Nominative
Case between the Relative and the Verb, the
Relative shall be the Nominative Case, &c.
Quoties nullus Nominativus, &c. L. S.

p. 75, n. 139, o.

They seem to take the Sun out of the World, a who take Friendship out of the World.	Vidēri tollere sol, lis, m. è mundus, qui tollere ami- cicia è vita. Cic. Am.	194
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He

- 195 He is not blessed^a who knows, but he^a who^b does good. Non beatus esse qui re bonus, sed qui facit Sen. Ep. 75.
- 196 There is one^a who has begun lately to dispute, that the Soul dies with the Body. Esse [quidam] qui pisse nuper disserere, amma interire simul cum corpus, oris, n. C. Am.
- 197 He is more valiant, that conquers himself, than he that conquers the strongest Towns. Fortior esse qui sui quidam qui fortissimus vincere opidum.
- 198 Govern thy Passion; which, unless it obeys, governs. Animus regere; qui, n. parere, imperare. Hor.
- 199 He is wise to no Purpose, that is not wise for himself. Nequicquam sapere, n. sui non b sapere. Plaut.
- 200 He that has much, desires more. Qui multum habere, p. cupere. Sen.
- 201 He confesses the Fact, who avoids the Trial. Fateri facinus, oris, n. qui iudicium fugere.
- 202 He that desires [shall desire] to avoid Error, will give Time and Diligence to the considering of Things. Qui effugere error, n. m. velle, adhibere ad considerandus (N. 57) tempus, oris, n. & diligentia C. Off. 1.
- 203 What better Nature is there in Man, than theirs, who think themselves born to help Man? Quis esse melior in homo natura, quam is, qui sui natus ad homo iuvandus (57) arbitrari? C.
- 204 He is happily wise, that is wise by another's Danger, or Trial. Feliciter is sapere, q. alienus periculum sapientia Plaut.
- 205 It is wise to take Example by others, which may be of Use to thee. Scitum esse periculum ex alius facere, tu qui usu esse. Ter.
- 206 Those Injuries, that happen through a sudden Passion, are less than those

Levior is esse injuria qui repentinus aliquis motus accideret, quam is qui

are done on Purpose and consultò & cogitatò fieri.
 nedly. C. Off. 1.
 The good Things of For- Bonum Fortuna perinde 207
 are just as his Mind is, esse, ut is animus, qui is
 possesses them: To him possidère: Qui uti scire, is
 knows how to use bonum; qui non uti rectè
 [they are] good; [to [ei] malum. Ter,
 that does not use them
 [they are] bad.
 He that gives the greatest Is, a qui quam³ posse 208
 things that he could, is a^b dare maximus gratus a-
 dantly grateful. bundè esse. Ov.

XIX. But when there comes a Nominative
 case between the Relative and the Verb, the
 relative is govern'd of the Verb, or of some
 other Word in the same Clause.

At si Nominativus, &c. L. Synt. p. 75, n.
 139, o.

Men commonly hate him, Homo plerumque³ odisse 209
 whom they fear. is, qui metuere. C. Off. 2.
 Don't think that thou Ne¹⁰ arbitrari tu icire, 210
 knowest that, which thou qui (CV.) nescire. Cic.
 thou not know.

Because of Virtue and Propter virtus, tis, f. & 211
 honesty, we love even those probitas, tis, f. is etiam di-
 whom we never have seen. ligere, qui nunquam vi-
 dere. Cic. de Am.

Thou mayest expect [that] Ab alius expectare, al- 212
 from another, which thou ter qui¹³ facere, feci.
 thou do to another.

Who loves him whom he Quis diligere is, qui me- 213
 fears, or him by whom he tuere, aut is à qui putare
 thinks that he is feared? sui metui? C. Am.

'Tis the greatest Rashness. Qui (CV.) nescire dam- 214
 condemn that which thou nare, summus esse temeri-
 thou not know. tas, tis, f. Sen.

Do

- 215 Do not do that to another which thou wouldest not have to be done to thyself. *Tu qui fieri non velles, alteri ne facere.*
- 216 Virtue makes us love those, in whom itself seems to be. *Virtus facere, ut in (CVI.) diligere, in qui ipsa inesse (CV.) videri. C.*
- 217 Many contemn Honours, with the Desire of which some are inflamed. *Multos honor, ris, m. contemnere, qui cupiditas, f. quidam inflammari. Id.*
- 218 Study for Knowledge, than which nothing is more pleasant. *Studere scientia, qui nihil esse jucundior.*
- 219 A good Man does good to whom he can [do good], hurts nobody. *Vir bonus prodesse, qui posse [prodesse,] nocere (XLVII) nemo, inis, C. Off. 3.*
- 220 ¶ Some think nothing right but what they do themselves. *Quidam nisi qui ipsi facere, nihil rectus putare. Ter.*
- 221 His well-doing [safety] is to be despaired of, whose Ears are shut to Truth, so that he cannot hear the Truth from his Friend. *Qui auris, is, f. clausus veritas esse, ut ab amicus verum audire (CVI.) nequire, hic salus, tis, f. desperandus esse. Cic. Am.*
- 222 We are most lavish in throwing away of Time, of which alone Covetousness is laudable. *Profusissimus esse intempus, oris, n. jactura, qui unus honestus avaritia esse. Sen.*
- 223 God affords us abundance and Plenty of all Things, which Nature requires. *Deus omnis res, qui natura desiderare, abundantia & copia ego suppeditare. C. Am.*
- 224 Death is terrible to those, with whose Life all Things are extinguished; not to those, whose Praise cannot die. *Mors terribilis esse is, qui cum vita omnis extingui; non is, qui laus, dis, f. emori non posse. C. 2. Par.*
- 225 Friendship is the only *Unus amicitia esse in Thing*

The Case of the Relative.

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ing in the World [in hu- res humanus, de qui utilitas
an Affairs] concerning the omnis unus os, oris, n.
fulness of which all agree consentire. C. Am.
with one Mouth.

Examples of both these Rules together.

¶ They are unjust, both Injustus esse, & ^a qui 226
who do Injury, and who do inferre, & ^a qui ab hic, ^b qui
keep off Injury from ^a inferri, non ^b propulsare
to whom it is offered. injuria. C. O. 1.

There is certainly a God, Esse profecto Deus, ^a qui 227
that both ^b hears and sees qui ego ^a gerere, ^b audire-
those Things] ^b which we que & videre. Plaut.

¶ If Hesiod commands [thee] Si is, ^b qui (CV.) ^a acci- 223
return those Things that p̄re utendus, majore men-
thou hast borrowed [Lat. sura, si modò posse, j̄bet
received to be used] in reddere Hesiodus; quid-
greater Measure, if thou nam beneficium provoca-
st; what ought we to tus facere debere? An non
being provoked by a good imitari [debere] ager, gri,
Ought we not to m. fertilis, ^a qui multò
nitata fertile Friends, plus ^b afferre, quàm acci-
which bring much more p̄re? C.

¶ If we do not stick to be. Si in is, ^a qui sperare 229
show Kindnesses upon those ego profuturus [^b esse]
who we hope will do us good; non dubitare officium
that Persons ought we to conferre; qualis in his esse
towards those that have debere, ^a qui jam ^b pro-
me us good already? desse?

¶ He is good that is not Is probus esse, ^b qui non 230
try that he is so good, ^a p̄nitere (XCII.) quàm
[Lat. how good he is:] probus (CIV.) esse: ^a Qui
that is pleased with sui ^b placere (XLVII.) non
pleases] himself, is not esse probus. Plaut.

¶ XX. Interrogatives and Indefinites follow those two Rules of the Relative; *Quis* *uter*, *qualis*, *quantus*, *quotus*, &c. which always stand before the Verb, as the Relative does, even when they are governed of it, or of some other Word in the Clause; else agree with the Substantives so governed being Adjectives.

Note, Indefinites draw after them a Subjunctive Mood (Rule CIV.)

- 231 ¶ How great Advantage has Friendship! *Quantum utilitas tibi habere amicitia.* (XXV.) C. Am.
- 232 Consider how great Advantage Friendship has. *Cogitare, quantum utilitas habere amicitia.*
- 233 For whom dost thou get Riches? And for whose Sake art thou concerned? *Quis parare divitias? quis causâ laborare?*
- 234 He that gets Riches, does not know for whom he gets them, nor for whose Sake he is concerned. *Qui parare divitias, scire quis parare, nec causâ laborare.* C. Am.
- 235 What does Converse [Lat. Converses] do? See what Converse [Converses] does. *Quid facere commercium? Aspicere quid faciat commercium.* juv Sat.
- 236 Beware lest thou do any Thing unbecomingly. *Cavere, ne quid incore facere.* C.
- 237 God sees what Sort of Man every one is, what he does, what Wickedness he commits. *Qualis quisque esse cogere, quid in se admittit, Deus intueri.* Id. de Leg.
- 238 You see to how many Dangers, to how many Reproaches [Affronts], to how many Abuses, we are liable. *Videre quot periculis, quot contumelia, quod obprobrium esse.* Plin.

The Construction of Substantives.

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To discover the true Place of the Relative, and so to know what Word it is governed of, put he, it, or the Antecedent, instead thereof. As in the first Example—whom they fear; put him for whom, and then you'll see the Words must be placed thus, they fear him; whereby you find that him, and consequently whom, is governed of the Verb fear. So in this, all Things which Nature requires; if you put the Antecedent Things instead of which, you will find it must be governed of the Verb requires; for then the Words will place themselves thus, Nature requires Things.

In like Manner, to find the true Place of the Interjunctive or Indefinite, put some other Word instead of as, is for quis, talis for qualis, tantus for quantus, for quot, &c.

The Construction of Substantives.

XXI. When two Substantives come together, the latter shall be in the Genitive Case. Num duo Substantiva, &c. L. Synt. p. 75, n.

p. 139, o.

The Souls of Men are	Animus, i, m. homo, inis,	239
immortal.	c. esse immortalis. C. Sen.	
There is great Scarcity of	Esse magnus penuria bo-	240
Men.	nus. C. Am.	
The Unskilfulness of Youth	Inscitia iniens, euntis, &	241
to be governed by the	tas, tis, f. senex, is, c. pruden-	
dom of old Men.	tia regendus esse. C. Off. 1.	
The Remembrance of past	Suavis malum est præte-	242
things is sweet.	ritus memoria. C.	
Many had rather suffer	Multus malefacere jac-	243
Loss of Life, than of a	tura vita, quàm fama.	
Name:		
Pain is often the Cure of	Dolor sæpe esse medicina	244
	dolor, ris, m.	
The Anger of God is slow.	Ira Deus lentus esse. O.	245

L

The

- 246 *The Power of Custom is great.* Consuetudo, inis, f. magnus vis, is, f. esse. C.
- 247 *The Consent of all is the Voice of Nature.* Omnis consensus naturæ vox esse. C.
- 248 *The Body is as it were the Vessel or Receptacle of the Soul.* Corpus quasi vas est aut receptaculum animus. C. Tusc. 1.
- 249 *Forgetting is the Remedy of Injuries.* Injuria remedium effectus livio.
- 250 *In my Judgement, Piety [Dutifulness] towards Parents, is the Foundation of all Virtues.* Meus judicium pietas erga parens, tis, c. esse fundamentum virtus, tis, omnis. C. pro Planc.
- 251 *Forgetfulness is the Companion of Drunkenness.* Comes ebrietas, tis, f. effectus oblivio. Macrob.
- 252 *The Desire of Riches, of Glory, of Pleasure, are Dis-eases of the Mind.* Cupiditas divitiarum, arum, pl. gloria, voluptas, tis, f. effectus morbus, i, m. animus. C. Fl.
- 253 *The Hope of Reward is the Comfort of Labour.* Spes præmium labor, m. esse solatium. Lab.
- 254 *¶ It is the Saying of Demetrius, Nothing seems to me more unhappy than he to whom nothing of Adversity has happened.* Demetrius vox esse, Nihil ego videri infeliciorem qui nihil unquam evenit adversum. Sen.
- 255 *The Inventor of the brazen Bull being first shut into it, deservedly handled the dismal Work of his own Art. To whom Phalaris said, O admirable Inventor of Punishment, do thou thyself first handle thy own Work.* Æneus taurus repletor terrimus ars, tis, f. suus pus, eris n. primus includi meritò auspicari. Qui Phalaris, Pœnam mirandus repletor, ipse tuus princeps includere, 3 dicere, opus, eris n. Val. Max. 9. 2. & O Trist. 3. 11.
- 256 *Thou, O Money, art the Cause of a solicitous Life; and thou, O Money, affordest Nourishment to the Vices of Men.* Solicitus tu causa, cunia, vita esse; tuque vitium alimentum, cunia, præbere. Prop.

Sometimes the latter Substantive has the Sign to before it in the English.

The Descent to Hell is *Facilis descensus Avernus*, 257
i, m. esse.

Virtue is the only Way to *Virtus esse unus viam laus*, 258
raise and Honour. dis, f. & honor, ris, m.

God has Regard to the *Deus habere ratio pius* 259
pious and to the Impious. & impius. C. Leg. 2.

The Pleasures of the Body *Voluptas, tis, f. corpus*, 260
are the Baits and Allure- oris, n. esse escæ atque il-
ments to Evils. lecebræ malum.

Riches are Inticements to *Opes, um, f. pl. esse* 261
Evil. irritamentum malum. Ov.

Certainly the only Way *Semita certè tranquillius* 262
to a happy Life is [lies per virtus patere unicus
open] by Virtue. vita. Juven.

¶ Sometimes for: As,

¶ Ambition and Contem- *Ambitio & honor, is*, 263
tion for Honours is very mi- m. contentio miserrimus
serable. esse. C. Off. 1.

Let alone light Hopes and *Mittere leves spes, i, f.* 264
Strivings for Riches. & certamen divitiæ, a-
rum, f. pl. Hor. Epist. 5.
l. 1.

Thro' Anger for the Vir- *Ereptus virgo, inis, f.* 265
gin taken away. irâ. Virg.

¶ Sometimes in: As,

¶ I am went to admire *Cætera res sapientia tu-* 266
thy Wisdom in other Things. us admirari solere. Cic.

Skill in the Civil Law. *Prudentia jus, ris, n. ci-* 267
vilis. Id.

Faithfulness is Steadfast- *Fides esse dictum con-* 268
ness and Truth in Promises. ventumque constantia & ve-
[Words] and Agreements. ritas. Id.

269 Temperance keeps a Moderation in all Things.

270 Justice consists [is employed] in giving to every one his own, and in Faithfulness in Contracts.

271 Order and Constancy, and Moderation in all Words and Actions, gain the Approbation of those with whom a Man lives.

272 Friendship is nothing else, but a very great Agreement of Opinion in all divine and human Things.

273 The Consciousness of a right Intention [Will] is the greatest Comfort in all Affairs.

274 Boldness in bad Things is called Valour by some.

275 So great Carelessness in a Thing very necessary is to be blamed.

Temperantia servare omnis modus, i, m.

Justitia versari in tribuere suum quisque, & res contractæ fides. Off. 1.

Ordo, & constantia, moderatio dictum omnia que factum, movere (XIII) approbatio, nis, f. is quod cum (XCII.) vivi. Cic.

Amicitia nihil aliud est nisi omnis res divinus que humanus summus consensus, nis, f. Cic. de Am.

Conscientia rectus voluntas, tis, f. maxima consolatio, nis, f. esse incommodus. Cic.

Malus res audacia fortitudo vocari à quidam. Sall.

Res maximè necessarius tantus incuria vituperandus esse. Cic.

¶ Sometimes between: At,

276 ¶ Distinctions are to be made between Kindnesses received: And there's no Doubt, but most is owing to every greatest one.

Acceptus beneficium dictus lectus esse habendus; ne dubium esse, quin maximus quisque plurimum (CVI.) deberi. C. Off. 1.

¶ One Substantive may govern two Genitives. At,

277 ¶ Marius's unsatiable Greediness of Honour.

Inexplebilis ^b honor Marius famas. Flor.

278 God's Love of [to] Men.

^b Deus ^a amor ^b hominum

¶ The

The Second Substantive may likewise govern a Third.

¶ The Infamy of the Vi- a Infamia vitium ^c par 279

of the Father often re- ter, tris, m. saepe redun-
dare ad filios. C. Am.

Men sought the Securies Homo, ^a spes ^b custodia 280

of Cities with Hope of pre- ab res suos, urbs, is, f. præsi-
dium quærere. f. vi. C. Off. 1.

XXII. But if they belong both to one Thing
they shall be put both in one Case.

Excipiuntur quæ in eodem casu, &c. p. 76. n.

Duo Substantiva rei, &c. p. 139, o.

Beware of Pleasure, the Cavere voluptas, tis, f. 281
Mother of all Evils. mater, tris, f. omnis malum.

Plato the Philosopher Plato Philosophus appel- 282
calls Pleasure the Bait to lare voluptas esca malum.
[of] Evils.

Do not thou reject Glory, Nolle repudiare gloria, 283
be Fruit of true Virtue. fructus verus virtus.

Let Flattery, the Proma- Assentatio, vitium adju- 284
tor of Vices, be far removed trix, procul amoveri ab
from Friendship. amicitia. C.

How like to us is an Ape, Simia quam similis tur- 285
be most foul Beast? pissimus bestia nos? Enn.

Having taken an Oath, Juratus ¹² meminisse 286
remember that thou hast Deus tu adhibere testis, is,
called God to witness. c. C. O. 3.

Whatsoever thou shalt Quodcunque capessere, 287
take in Hand, always sup- semper stare Deus factum
pose that God stands a Wit- arbitrari (Numb. 7.) testis.
ness of the Action. Sil. l. 15.

All Things seem to me Ego laudabilior videri 288
be more laudable, which omnia, qui sine venditatio,
are done well without Osten- & sine populus testis recte
tation, and without the fieri. Cic. Tusc. 2.

People being witness.

- 289 The greatest Part of us [Nos] maximus pars
Men [We the greatest Part f. homo, species rectior
of Men] are deceived by the que bonumque decipi. P.
Appearance of right and Horat. in Art. v. 24.
good.

¶ An Infinitive Mood may be put in Apposition with
a Substantive. As,

- 290 ¶ There is so great a Love Tantus in quidam pe
of Sinning in some, that this care libido, inis, f. esse,
very Thing, to sin, delights hoc ipse is (CVI.) delectat
them, even though there be peccare, etiamsi causa no
no Cause. esse. C. Off. 2.

XXIII. When the English of res [Things]
is put with an Adjective, you may put away
res, and put the Adjective in the Neuter
Gender, like a Substantive. As, Excellent
Things, præclaræ res, or præclara. Things
above, superæ res, or supera. Heavenly
Things, res cœlestes, or cœlestia. p. 5
n. 45. o.

- 291 Nature is content with Natura paucus contentus
few Things. esse. C.
292 I see and approve of bet- Videre melior probare
ter Things, I follow worse que, deterior sequi. O
Things. Met. 7.
293 Look always at heavenly Spectare semper cœli
Things, contemn and neglect tis, contemnere & negli
earthly Things. gere humanus. C.
294 God sees all Things. Deus cernere omnis.
295 Death devours all Things. Mors omnis devorare
Sen.
296 There's no Desire of a Ignotus nullus cupido
Thing unknown. inis, f. esse.

Adjectives put Substantively.

115

All do not admire and
we the same Things.

Non omnis idem mirari 297
amaréque. Hor.

We always banker after
what's forbidden, and de-
re Things denied.

Niti in vetitum semper, 298
cupèréque negatus. Ov.

XXIV. And being so put, it stands for a
substantive, and may be the Substantive to
an Adjective.

All excellent Things are
re.

^b Omnis ^a præclarum 299
esse ^b rarus. C.

Let us contemn these
worldly Things as small,
thinking upon Things above
and heavenly.

^b Hic ^a humanum ut ^b ex- 300
iguus contemnere cogi-
tans superum & cælestis. C.
Acad. 4.

The least of Evils are to
be chosen.

^a Minimum de malum 301
^b eligendus esse. C. O. 2.

Bad Things are near to
good.

^a Malum esse ^b vicinus 302
bonus. Ov.

There are many, that
despise and reckon as no-
thing, Riches, Honours, and
those other Things, which
are admirable to some Peo-
ple.

Permultus esse, qui de- 303
spicere & pro nihilo pu-
tare divitiæ, honor, cæte-
raque, ^a qui quidam ^b ad-
mirabilis videri. C. Am.

In excellent Things, those
are great, which are next
to the best.

In præstans res magnus 304
esse is, ^a qui esse optimus
^b proximus. Cic. de Or.

XXV. And may have a Genitive Case
after it, as if it were a Substantive.

Adjectivum in neutro genere, &c. p. 76,
n. 839, o.

There is much Good in
friendship, much Mischief
in Discord.

^a Multum ^b bonum esse in 305
amicitia, ^a multum ^b malum
in discordia. C.

We

- 306 *We have not [too] little of Time, but we lose a great deal.* Non exiguum tempus oris, n. habere, sed tantum perdere. Senec.
- 307 *Take so much Meat and Drink that your Strength may be repaired, not oppressed.* Adhibere tantum cibi, m. & potio, nis, f. ut fici vires, ium, f. pl. ut opprimi. C.
- 308 *How much Good there is in Friendship, may be perceived from Quarrels and Discords.* Quantum bonum (C) esse in amicitia, ex discordia & discordia percipi potest. C. Am.
- 309 *One Example of Luxury and Covetousness does a great deal of Mischief.* Unusexemplar, ris, n. luxuria aut avaritia a malum facere. Sen. Ep.
- 310 ¶ *That Pains and Care, which shall be bestowed in Things laudable and deserving Inquiry into, shall be justly commended.* Qui in res honestas cognitio, nis, f. dignitas (XXXVI.) opera curam poni, id jure laudari. Off. c. 1.
- 311 *How much of blind Night have mortal Minds?* Quantum mortalis percipit, oris, n. cæcus est, f. habere? Ov.
- 312 *What means the Covetousness of old Age? For can any Thing be more absurd, than to seek so much the more Provision, by how much the less of the Journey remains?* Avaritia senilis quidibi velle? Possit enim quicquam esse absurdior, quam quò minus via restare, plus viaticum quaerere. C. Sen.
- 313 *We must resist Passions with all our Strength, if we would pass over that Life, which is given us, quietly and peaceably.* Omnis vires, ium, f. pugnare esse perturbare, nis, f. si velle hoc quod dari vita tranquillè placideque traducere. C.
- 314 *In what Darkness, and in how great Danger, is this Life passed over?* Qualis in tenebræ, arum, f. pl. quantusque periculum, degi, hoc ævum? Luc.
- 315 *The Belly gives a very* Plurimum negotium

at deal of Trouble to manum genus, *eris*, n. *alvus*
 unkind, for the Sake of exhibere, qui causa major
 which the greater Part of pars mortalis vivere. *Plin.*
 mortals live. l. 26. c. 8.

But if the Crow could Sed tacitus pasci si ¹⁴ 316
 silently [being silent], be posse corvus, habere plus
 could have more Meat, dapis, & rixa multò minus
 much less of Quarrelling invidiaque. *Hor. Epist. 1.*
 Envy. 17.

'Tis a miserable Thing Miserabilis esse videre 317
 see so many [People] li- a tantum malè b vivens,
 g badly, nay rather pe- imo malè b periens, euntis.
 ing badly.

XXVI. Words [i. e. an Adjective with a
 substantive] importing any Quality or Pro-
 perty of a Thing after a Noun Substantive
 Verb Substantive, may be put in the
 oblique Case, or in the Genitive.

Laus & vituperium, &c. *L. Synt. p. 76, n.*
 140, o.

Simonides was a Man of Simonides esse vir mag- 318
 great Memory. nus memoria.

The Mob is of an incon- Vulgus esse ingenium 319
 stant Humour. mobilis. *Sil.*

God cannot be ignorant of Deus ignorare non posse, 320
 that Mind every one is. quis mens, tis, f. quisque
 (CIV.) esse. *C. Div. 2.*

I know of what Man- Nosse seculum hic qui mos, 321
 of this Age is. ris, m. (CIV.) esse. *Plaut.*

Themistocles was [a Man] Themistocles esse tantus 322
 of great Memory, that he memoria, ut omnis civis,

know the Names of all the is, c. nomen, inis, n. ¹⁵ per-
 cizens; but Cato of a cipere; Cato vero multo
 better Memory. melior memoria. *C. Sen.*

They that prefer them- Qui sui omnis (LVII.) 323
 selves before all, are [Per- anteponere, intolerabilis,
 sons] of intolerable Arro- arrogantia esse. *Ad Her.*

¶ Young

- 324 ¶ Young Men are commonly of a careless Humour, and account those Things the best which are delightful at present, nor do they provide against a long Time hereafter. *Adolescens tis, f. ferus animus omissus esse & suavis in praesentia qui (CV.) esse primus habere, neque consequi solere in longitudinem Ter. Heaut. 5. 2.*
- 325 We may see this, That they who were before good-humoured, are changed by Prosperity. *Hic videre licet, is qui antea commodus mores, m. pl. 3 esse prospera rem immutari. C. Am.*
- 326 Scipio Africanus was [a Man] of most courteous Behaviour, of very great Dutifulness to his Mother, Liberality to his Sisters, Goodness to his Servants, Justice to all. *Scipio Africanus est mores facillimus, summa pietas in mater, liberalitas in soror, bonitas in suorum Liberality to his Sisters, justitia in omnis. C. Goodness to his Servants, Justice to all.*
- 327 Of how great Innocence ought Generals to be? Of how great Moderation? Of how great Fidelity? Of how great Wit? Of how great Courtesy? *Quantus innocentia debere esse Imperator, m. 2 Quantus temperantia Quantus fides, ei, f. 2 Quantus ingenium? Quantus humanitas? C.*
- 328 Isocrates used to call Boys of a happy Wit the Sons of Gods. *Isocrates puer, ri, m. 2 lix ingenium 2 solere nunc cupare Deus filius. C.*
- 329 As Vessels of a narrow Mouth receive Liquor more difficultly, but keep it more surely: so Wits, that apprehend more slowly, commonly remember more tenaciously. *Ut vas, fis, n. angustum, oris, n. difficilius recipere, sed retinere certum liquor, is, m. ita ingenium qui tardius percipere, ferius meminisse tenacius. Quod.*

Genitive.

- 330 Live mindful of how short a Life thou art. *Vivere memor quam brevis (CIV.) esse brevis avaritia*

- Pythagoras was a Man no Mirth. Pythagoras esse vir nullus hilaritas, *tis, f.* 331
- The little Ant, [a Creature] of great Labour, ca labor, *is, m. os, is, n.* 332
- It is with its Mouth, and trahere quicunque posse, ad to its Heap, whatever atque addere acervus, *i, m.* Hor.
- 'Tis evident, that there some Deity of a most surpassing Wisdom, by whom Things are governed. Perspicuus esse, esse Numen, *in is. n. aliquis, præstantissimus mens, tis, f. à qui omnis (CV.) regi, C. N. D. 2.* 333
- ¶ It is so evident that there is a God, that I can scarce think him [to be] in Wits who denies it. Esse Deus ita perspicuus esse, ut qui id (CV.) negare, vix is [esse] sanus mens, *tis, f. existimare. C. N. D. 2.* 334
- The Mob is a Beast of many Heads. Bellua multus caput, *itis, n. esse vulgus. Hor.* 335

XVII. Opus and usus [need] govern an Ablative Case; as, Opus est mihi quæsito, have need of getting.

Opus & usus Ablativum, &c. p. 76, n. 140, o.

- Let him give Pardon Dare ille venia facile 336
- asily, who has need of qui (LVIII.) venia esse opus. Sen.
- There is no need of Patience to punishing. Iracundia non opus esse ad punire. *Id.* 337
- There is no need of an angry Chastiser for the Reformation of those that err, ris, *m. non esse opus. Id.* 338
- and of the Bad.
- ¶ Before thou beginnest, Priusquam incipere, con- 339
- there is need of Consultation, sultum, & ubi consulere,
- and when thou hast consulted, ui, maturè factum esse opus,
- [there is need] of timely Sall.
- Execution.

He

- 340 He that always desires Qui semper appetit
more, confesses that he has amplius, confiteri tui que
need of getting. Now who situm opus esse. Qui autem
can ever truly call him rich, quæsitum opus esse, quis h
that has need of getting? unquam verè 28 dicere
dives, itis? Cic.
- 341 There is need of Magi- Magistratus, us, m. eff
strates, without the Pru- opus, sine qui prudentia
dence and Diligence of diligentia esse civitas non
whom a State cannot be. posse. Cic.
- 342 What need is there of Quid opus esse plura?
more?

Construction of Adjectives.

The Genitive Case.

XXVIII. Adjectives that signify Desire,
Knowledge, Remembrance, Ignorance,
Forgetting, govern a Genitive Case.

Adjectiva quæ desiderium, &c. p. 77, n.

140, o

- 343 Live mindful of Death. Vivere memor, mors, tis, f.
- 344 All Men hate those that Omnis odisse immem
are unmindful of a good Turn. beneficium. C. Off. 2.
- 345 Most Men are desirous of Plerique homo esse ca
new Things. pidus res novus.
- 346 Be not more desirous of Ne esse cupidior contentio
Contention than of Truth. nis, f. quam veritas, tis, f.
- 347 If thou art conscious to Si nullus culpa tu con
thyself of no Fault, do not scius esse, ne timere.
fear.
- 348 What Nation does not Quis natio, nis, f. gratus
love a Mind grateful and animus & beneficium memo
mindful of a good Turn? non diligere? C. Leg. 1.

Adject. of Desire, Knowledge, &c. 121

Be ye now mindful of Venturus memor jam 349
 Age to come, so no Time nunc esse senecta, sic nul-
 will pass away idle to lus vobis tempus, oris, n.
 abire iners. Ov.

A Mind solicitous about Animus futurum anxius 350
 of which is future, is mi- calamitosus esse. Sen.
 rable.

A good Conscience [a Conscius, mens, tis, f. 351
 mind conscious of right] rectum fama mendacium
 laughs at the Lyes of Fame. ridere. Ov.

The Mind of Men is ig- Nescius mens homo, i- 352
 rant of Fate and future nis, f. fatum forsque futurus
 virtue. esse. Virg.

Our Native Soil draws Nescio quis natalis so- 353
 all with I don't know lum dulcedo, inis, f. cunc-
 bat Sweetness, and does tus ducere, & immemor non
 suffer us to be forgetful finire esse sui. Ov.
 of itself.

Reminding [one of it] Commemoratio, onis, f. 354
 as it were an upbraiding esse quasi exprobratio im-
 one unmindful of a Kind- memor beneficium. Ter.

XXIX. Nouns Partitives, and put Parti-
 cularly, Interrogatives, and Indefinites, and
 certain Nouns of Number, also Comparatives
 and Superlatives, require a Genitive Case.

Nomina partitiva, &c. Lat. Synt. p. 77,
 n. p. 140, o.

No Beast is wiser than Nullus bellua prudentior 355
 an Elephant. esse elephantus, i. m. C.

Peace is the best of Things. Pax optimus res esse. Sil. 356

There's none of us with- Nemo ego esse sine culpa. 357
 out Fault. Sen.

Nothing can be said so Nihil tam absurdus dici 358
 absurd, which is not said posse, qui non (CV.) dici
 of some of the Philosophers. ab aliquis philosophus, i. m.
 C.

- 359 There is no Man so savage whose Mind a Belief [Opinion] of a God has not possessed. *Nemo homo, inis, c. immanis esse, qui mens, f. non (CV.) imbuere De opinio. C. Tusc.*
- 360 Set before your Eyes every one of these Kings. *Ponere ante oculos, i. unusquisq; hic Rex, gis, m.*
- 361 The King did not know whether of them was Orestes. *Rex ignorare uter 14 esse (LIV.) Orestes. C. Am.*
- 362 The least of Evils are to be chosen. *Minimus malum eligendus esse. C.*
- 363 Nature covers Man alone of all living Creatures with the Riches of others. *Natura homo unus omnis alienus velatus opes, um, f. pl. Plin. l. 7. c. 1.*
- 364 The Mulberry blossoms the last of all City-trees, and not but when † the Cold is past, being therefore [for that] called the wisest of sapientissimus arbor. Plin. Trees. † Rule LXXI. ||

* The Partitive does not always take its Gender from the Genitive Case, but sometimes agrees with the former Substantive; As, Albunea, nemorum quæ maxima Virg. *Æn.* 7. v. 85. Dulcissime rerum. Hor. Maxima rerum. Ov.

- 365 ¶ The Indus is the greatest of all Rivers. *Indus esse omnis fluminis, n. b. maximus. C.*
- 366 Oxen only of all Animals feed walking backwards. *Bos animal, lis, n. b. retrò ambulans pasci. Plin.*
- 367 The Cameleon only of [all] Animals does neither use Meat nor Drink always, nor any other Nourishment than that of Air. *Chamæleon b. solus animal, is, n. nec cibus, i. nec potus, us, m. semper uter nec alius quàm aer, m. alimentum. Id.*
- 368 All Things are not alike fit for all. *Omnia non pariter esse omnis aptus. Propertius.*

¶ XXX. When a Question is asked, the answer must be in the same Case that the question is asked by.

Interrogativum & ejus Red. &c. L. S. p. 78, n. p. 141, q.

The Reason of this Agreement is, because the Word that is the Question, and the Word that answers, depend upon the same Word, which is expressed in the Question, and understood in the Answer; which therefore the Scholar should be taught to supply, as it is done in the following

Examples.

¶ Who is poor? Ans. The ^a Quis ^b esse pauper? 369
 pious Man [is poor.] Resp. ^a Avarus [^b esse pauper].

¶ Of what Men is there ^b Quis ^b vir, i. m. esse 370
 at Scarcity? Ans. [There magnus ^a penuria? Resp.
 great Scarcity] of the [Esse magnus ^a penuria]
 d. ^b bonus.

¶ To what is Pleasure an ^b Quid ^a inimicus esse vo- 371
 enemy? Ans. [Pleasure is luptas, tis, f. Resp. [Voluptas
 Enemy] to Virtue. esse inimicus] ^b Virtus, tis, f.

¶ Whom ought we to wor- ^b Quis debere ^a venera- 372
 ship? Ans. [We ought to ri? Resp. [Debere ^a vene-
 worship] God. rari] ^b Deus.

¶ With what are Fishes ^b Quid ^a capi, piscis, cis, 373
 catch'd? Ans. [Fishes are m. ? Resp. [Piscis ^a capi]
 catch'd] with a Hook. ^b hamus, i, m.

¶ With what are Men ^b Quid ^a capi homo? 374
 catch'd? Ans. [Men are Resp. [Homo ^a capi] ^b Vo-
 catch'd] with Pleasure. luptas, tis, f.

¶ Than what has God given ^b Quid Deus homo nihil 375
 thing to Man more excel- ^b prætabilior dare, dedi?
 lent? Ans. [God has given Resp. [Deus homo nihil
 thing to Man more ex- ^a prætabilior dare] ^b mens,
 lent] than Understanding tis, f. & ratio, nis, f. C. de
 Reason. Sen.

The Scholar may go through the whole Book in this Manner (the Teacher pleases) turning each Example (where it may conveniently be done) into Question and Answer, and so making it an Exemplification of this Rule, which may be a very useful Exercise.

The Words understood being thus supply'd, the Reason of the Exceptions from this Rule will be evident. As, ^b Cujum a pectus est? Resp. [Est a pectus] ^b Laniorum. ^b Cujus est a domus? Resp. Nostra [est a domus.]

To this Question, Quid est tibi nomen? What is thy Name the Answer may be either the Nominative or Dative Case, because it may be indifferently said in Latin, Est mihi nomen Gulielmus or Est mihi nomen Gulielmo. So, Plautus, Mihi nomen Scipio est. Amph. 1. 1. Nomen Arcturo est mihi. Rud. Proh.

The Dative Case.

XXXI. *Adjectives that signify Profit or Disprofit, Likeness or Unlikeness, Pleasure &c. require a Dative Case. To which add the Participle natus.*

Adjectiva quibus commodum, &c. L

Synt. p. 78, n. 142, O

- | | | |
|-----|---|---|
| 376 | You see that nothing is so like Death as Sleep. | Vidēre nihil esse tam simile morti, tis, f. quam somnus, i, m. Cic. |
| 377 | Is there any Thing more like Madness than Anger? | An esse quidquam simile furoribus insania, quam ira? Cic. |
| 378 | In the Grave the poor needy Man will be equal to those that are rich. | Insepulchrum par dignitas, pauper egenus est divitiis, Corn. Gall. |
| 379 | It is a hard Thing to find Words equal to great Grief. | Difficilis esse magnus dolor, ris, m. par verbis reperire. Senec. |
| 380 | Passionateness is an Enemy to Conduct. | Iracundia esse inimica consilio. Cic. |
| 381 | Pleasure is an Enemy to Reason and Virtue. | Voluptas esse inimica rationi, nis, f. & virtuti, tis, f. Notitia |

- Nothing is so much an Enemy to the Mind [Understanding] as Pleasure. *Nihil esse tam inimicus mens, tis, f. quàm voluptas. C. Sen.* 382
- Cruelty is a very great Enemy to the Nature of Man. *Homo natura maximè esse inimicus crudelitas, tis, f. C. Off. 3.* 383
- Nothing is more agreeable to the Nature of Man, than Beneficence and Liberty. *Nihil esse natura homo accommodatior, beneficentia & liberalitas, tis, f. C. Off. 1.* 384
- Fortune is sometimes kind to me, sometimes to another. *Fortuna nunc ego, nunc alius benignus esse. Hor.* 385
- I am nearest to myself. *Proximus esse egomet ego. Ter.* 386
- A Rose is often next to a nettle. *Urtica proxima sæpe rosa esse. Ov.* 387
- Let not your Ears be easy Accusers. *Ne esse auris, is, f. criminans facilis. Sen.* 388
- That is becoming, which is agreeable to the Excellency of Man. *Decorus is esse, qui esse consentaneus excellentia hominis. C. Off. 1.* 389
- The good Things of Fortune are common to the righteous and Wicked. *Bonum Fortuna communis esse probus & improbus. C.* 390
- Some Things are common to Man with Beasts. *Quædam esse homo cum bestia communis Id.* 391
- Death is common to every Age of Life. *Omnis ætas, tis, f. mors communis esse. C.* 392
- We are all easy to be taught to imitate base and naughty Things. *Docilis⁵⁷ imitandus turpis ac pravus omnis esse. Juven.* 393
- Archytas, when he had been made a little too angry with his Bailiff, says, how would I have dealt with thee if I had not been angry? *Archytas, cum villicus, i, m.¹⁷ factus esse iratior, Quis tu modus (inquit) accipere, nisi iratus¹⁴ esse? C. Tusc.* 394
- Nothing I would

- 395 I would have punished thee (says Archytas to his Bailiff) if I had not been angry with thee. Sumere pſi, à tu ſupplicium (inquit Archytas licus) niſi tu iratus ¹⁴ eſſe. Val. Max. 4. 1.
- 396 A good Conſcience. Mens ſui conſcius (xxviii rectum.
- 397 A plain Diet is beſt for Man: A heaping together of Taſtes is hurtful, and Sauces are pernicious. Homò utiliſſimus eſſe cibis, m. ſimplex. Coacervatis, f. ſapor, ris, m. perferus, & condimentum pernicioſior. Plin.
- 398 Think yourſelf born for Praise and Glory, not for the Belly, not for Sleep and Delight. Arbitraritunatus laus, f. & gloria, non abdomenis, n. non ſomnus, i, m. delectatio, nis, f. C. Piſſ.
- 399 We are born in this Condition, Creatures liable to fewer Diſeaſes of the Mind than of the Body. Hic conditio, nis, f. animal, is, n. noxius non paucior animis quàm corpus, oris, n. m. bis, i. m. Sen. de Ir. 2.
- 400 If thou canſt not be the beſt, at leaſt endeavour, that thou mayſt be next to the beſt. Si ¹⁸ nequire eſſe optimus, ſaltem dare operam, optimus (CVI.) eſſe proimus. Plaut.

Exceptions to the Rule aforegoing.

¶ Excep. I. Some of theſe Adjectives govern alſo the Genitive Caſe; viz. Amicus, inimicus, adverſarius, familiaris, focius, vicinus, finitimus, par, æqualis, ſimilis, diſſimilis, abſimilis, affinis, cognatus, propinquus, ſuperſtes, communis, alienus, immunis.

Quædam ex his, &c. Lat. Synt. p. 79, n. 143, o

- 401 ¶ A good Man ſeeks one like himſelf. Vir bonus ſui ſimilem quærere. Cic. de Am.
- 402 The bad would have the good be bad, that they may be like themſelves. Malus bonus malus eſſe velle, ut (CVI.) eſſe ſimilis. Plaut.

Adjectives signifying Profit, &c.

127

- Supp There is something like Esse quiddam similis 403
 ytas v Understanding [Reason] in mens, tis, f. in bellua. G.
 14 e Brute. de N. D. 2.
 Death is very like Sleep. Somnus, i, m. simillimus 404
 (xxv mors, tis, f. esse.
 It is to be wished, that Optandus esse ut is, qui 405
 y that are over the Com- præesse (L V.) res publicus,
 Te cibe wealth, may be like the lex, gis, f. similis esse,
 cervan wws, which are moved qui ad punire non iracun-
 m. pei rawn] to punish, not by dia, sed æquitas, tis, f.
 tum pe sion, but by Equity. duci. C. Off. 1.
 laus, d Temperance is the Enemy Temperantia esse inimi- 406
 abdoni Lusts; and Lusts are the cus libido; libido, inis, f.
 t, i, m. emies of the Understand- autem esse inimicus mens,
 C. Pij and Soul. tis, f. & animus, i, m.
 is, f. Plain and open Persons, Homo simplex, cis, & 407
 is, n. to think that nothing apertus, qui nihil ex oc-
 anime t to be done underhand, culto, aut ex insidiæ, arum,
 e, n. m. by Stratagem, Lovers of f. pl. agendus [esse] putare,
 Ir. 2. sub, Enemies to tricking, veritas, tis, f. cultor, is, m.
 He op beloved. fraus, dis, f. inimicus, di-
 opera, ligi. C. Off. 1.
 He pra It is the common Fault of Vitium communis omnis 408
 , that we are too intent esse, quod nimium ad res
 n Wealth in old Age. in senecta attentus esse. Ter.
 A certain Care of those Communis animans omnis
 ern aff creatures] which are pro esse cura quidem is [ani- 409
 versari ated [by them] is the mans n.] qui procreatus
 æqual mon Property of all Ani esse. C. Off.
 us, p ls.
 nis. Cato the Elder was almost Cato Major Scipio, nis, 410
 43, o the same Time with Scipio m. Africanus ferè æqualis
 i fini The Search of Truth is Homo proprius esse verum 411
 Am. per to Man. inquisitio. C.
 alus e Tis the Property of the Proprius esse nocens tre- 412
 esse lity to be in a Hurry. pidare. Sen.

The

¶ Exc.

¶ Exc. 2. All Adjectives signifying Fitness, Profitableness, or the contrary, as also the Participle may have after them an Accusative Case, with *ad*, as well as a Dative. As, aptus, ineptus, utilis, inutillus, commodus, idoneus, paratus, natus bello, &c. bellum.

Natus, commodus, &c. Lat. Synt. p. 80, n. 143.

Examples of the Accusative with *ad*.

- 413 ¶ All People are not fit for Friendship. Omnis *ad* amicitia inaptus non esse. C. Am.
- 414 The Necks of Oxen are naturally fitted for the Yoke. Bos, vis, c. cervix, citius natus esse *ad* jugum.
- 415 Mankind is born for Justice and Honesty [Honour.] Genus eris, n. homo *ad* iustitiam & honestas natus esse.
- 416 A Man good for nothing. Homo *ad* nullus res utilis. C.
- 417 Old Age brings this Vice to Men; we are more intent upon Wealth, than is sufficient. Hic vitium senectus afferre homo; attentior *ad* res, quam sat esse. T. Ad. 5. 1.
- 418 A disturbed Mind is not fit to discharge its Duty. Conturbatus animus non esse aptus *ad* ⁵⁷ exequendum munus, eris, n. suus. C.
- 419 We all are too apt to learn to imitate naughty Things. Ego *ad* pravus ⁵⁷ intandus, nimis docilis *ad* omnis.

¶ Exc. 3. Adjectives signifying Motion or Tendency to a Thing, will have an Accusative Case with *ad*, rather than a Dative; such as, Proclivis, pronus, propensus, velox, celer, tardus, piger, &c.

- 420 ¶ Almost all Men are prone to Pleasures. Plerique omnis homo voluptas, tis, f. propensus esse. C.

The Measure of Length, Breadth, &c. 129

The Nature of all Boys Ingenium omnis ferè 421
 If it is inclined to Idleness puer, ri, m. esse proclivis
 Play. ad otium & lusus, us, m.

Let a Prince be slow to Esse piger ad pœna, a- 222
 Punishment, swift to [give] rum, f. pl. princeps, ad
 Rewards: And let it grieve præmium velox: Et dolere
 as often as he is forced quoties cogi esse ferox.
 be severe. Ovid.

Some are more liable to Alius ad alius morbus, 423
 the Diseases, and others to i, m. proclivior esse. C.

We are by Nature incli- Natura propensus esse ad 424
 le to Liberality. liberalitas, tis, f. C.

The Accusative Case.

XXXII. The Measure of Length, Breadth,
 Thickness, is put after Adjectives in the
 accusative Case.

Magnitudinis mensura, &c. Lat. Synt.
 p. 80, n. 143, o.

The Walls of Babylon Murus Babylon, nis, f. 423
 two hundred Feet high, esse ducentipes, dis, m. altus
 Feet broad. latus quinquageni. Plin.

The Ablative Case.

XXXIII. Words of the Comparative
 degree (whether Nouns or Adverbs) hav-
 ing than or by after them, govern an Ablative Case.

Comparativa, quum exponuntur, &c.
 Adsciscunt & alterum Abl. &c. Lat. Synt.
 p. 78, n. 142, o.

Examples.

Nothing is more lovely Nihil esse amabilius vir- 426
 than Virtus, tus.

There

- 427 There is nothing more pleasant to a Man than the Sweetness of Knowledge. Nihil esse homo jucundior suavitatis, *tis, f. scientia*.
- 428 What is better than Kindness [Goodness], and doing Good? Quid esse præstantior nitas, *tis, f. & beneficentia?*
- 429 Nothing is greater than Use. Nihil assuetudo, *inis, major. Ov.*
- 430 There's nothing can be more intolerable than a fortunate Fool. Nihil intolerabilior posse insipiens fortunatus.
- 431 Nothing is pleasanter to the Mind than the Light of Truth. Mens, *tis, f. veritas, f. lux, cis, i. nihil dulcior esse. C. Acad.*
- 432 Wisdom is often better than a sharp Right Hand. Sæpe acerbior prudentia dextra esse. *Val. Flac.*
- 433 Nothing is sweeter than Liberty. Libertas, *tis, f. nihil dulcior.*
- 434 Deeds are more difficult than Words. Factum verbum difficilius esse. *C.*
- 435 Nothing is swifter than Years. Nihil esse velocius annus, *i. m. Ov.*
- 436 Peace alone is better than innumerable Triumphs. Pax, *cis, f. unus triumphus, i. m. innumerus præstantior*
- 437 Nothing is foolisher than foolish Laughter. Risus, *us, m. ineptus, ineptior nullus esse. Catull.*
- 438 The Anger of God is more powerful than human Strength. Plus valere humana vires, *ium, f. pl. ira Deus. Ov.*
- 439 Let Glory be dearer to you than Possessions. Antiquior tu esse possessoris, *f. gloria. C.*
- 440 Nothing ought to be dearer to a Man than the Profit of Men. Homo utilitas, *tis, f. nihil homo debere esse antiquior. C.*
- 441 Nature has given to Men nothing better than the Shortness of Life. Natura nihil homo melior brevitas, *tis, f. vita dare, dedi. Plin. l. 7. c. 50.*

Comparatives with an Ablat.

131

The wise Man thinks all things less than Virtue a-	Cunctus putare sapiens 442 unus virtus minor. Hor. Ep. 1. 12.
The poor Man lives a sorer Life than the Lords be World.	Pauper agere mundus 443 dominus securior ævum. Lucan. 8.
Old Age, more to be feared than Death.	Mors, tis, f. magis metuendus senectus, tis, f.
One Man is more passionate than another.	Alius alius magis iracundus esse. C. Tusc. 4.
Nothing dries up sooner in a Tear.	Lacryma nihil citius rescere. 446
Base Manners defile fine habits [Cloathing] worse in Dirt.	Pulcher ornatus, us, f. 447 turpis mos, ris, m. cænum pejus collinere. Plaut.

Note 1. The Sign By is most commonly left out in English: As, multo melior, much better; nihilo peior, nothing worse.

The Sun is manytimes greater than the Earth.	Sol multus pars major 448 esse quàm terra. C. Acad.
A true Friend loves him nothing more than he his Friend.	Verus amicus nihilo plus 449 sui ipse, quàm amicus diligere. C.
It is much more laborious to conquer one's self than Enemy.	Multum operosior esse, 450 sui ipse, quàm hostis superare. Val. Max. 4. 1.
Alexander was sensible how much happier he [was] than he who required the whole world for himself.	³ Sentire, si, Alexander 451 quantum felicior hic, qui nil ¹⁴ cupere, quàm qui totus sui ¹⁴ possidere orbis. Juv. Rule CV.

2. Also instead of by so much, and by how much, only put THE before each Comparative in English.

Examples.

Examples.

452 ¶ The more difficult a Thing is, the more honourable. *Quo quid difficilius hoc paclarior. C. Off.*

453 The better every one is, the more difficultly he suspects others to be Rogues. *Quo melior quisque eo difficilius alius esse probus suspicari.*

454 The longer Simonides considered the Nature of God, the more obscure the Thing seemed to him. *Quantum diutius Simonides² considerare naturam Deum, tantum ille res obscurior² videri. C. de N. D.*

455 The better a Dice-player is in his Art, the worse Man he is. *Aleator quantum in arte, f. esse melior tantum esse nequior. Publ.*

456 The greater every one is, of the more placable Anger he is. *Quo quisque ue esse magis magis esse placabilis. Ov.*

457 The more thou hast gotten, the more thou desirest. *Quantum plura parata, tantum plura cupere. Lucr.*

458 So [by them] whose [to whom] Belly is swelled by a Dropsy, the more Waters are drunk, the more they are thirsted after. *Sic, qui⁶ intumescit, ui, suffusus venter abundat. Quo plus esse potus, sitiri aqua. Ov.*

¶ The Comparatives may be elegantly varied by Superlatives, putting UT and ITA for QUANTUM and TANTO.

Examples.

459 ¶ The better a Man is, the more difficultly he suspects others to be bad. *Ut quisque optimus ita difficillime alius esse probus suspicari. C.*

460 The greater a Man is, the more placable he is. *Ut quisque maximus ita maxime placabilis esse.*

461 The more one refers to his own Advantage, what- *Ut quisque maxime [quisque magis] ad*

Adjectives of Fulness, &c.

133

er Thing he does, the less
is a good Man.

commodum referre qui-
cunque agere, ita minime [eo
minus] esse vir bonus. Cic.

The more a Man shall be
orned with Moderation,
temperance, or Justice, the
more he is to be respected.

Ut quisque maxime [Quo 462
quisque magis] esse ornatus
modestia, temperantia, aut
iustitia; ita maxime [eo
magis] colendus esse. Cic.

XXXIV. Adjectives signifying Fulness,
impetiness, Plenty, or Wanting, require a
Genitive Case, or an Ablative.

Adjectiva quæ ad Copiam, &c. L. Synt.

p. 8, n. p. 144. o.

1. Examples of the Genitive Case.

The Fables of the Poets
are full of Vanity.

Fabula poëta plenus esse 463
futilitas, tis, f.

All [Places] are full of
fraud, and Perfidiousness,
and Snarers.

Fraus, dis, f. & perfidia, 464
& insidiæ, arum, f. pl. ple-
nus esse omnis. C.

All [that are] endued
with Virtue are happy.

Omnis virtus compos, tis, 465
esse beatus. C. Tusc. 5.

Man, who is Partaker of
Reason and Speech, is more
excellent than Beasts, which
are void of Reason and
Speech.

Homo, qui esse particeps 466
ratio & oratio, præstantior
esse fera, qui esse expers,
tis, ratio & oratio.

But the Mind of Man is
endued with Reason in vain,
unless it become also endued
with Virtue.

Sed animus homo fru- 467
stra esse compos ratio, nisi
evadere quoque compos
virtus.

Virtue is made long-lived
by Verse, and free from the
grave.

Carmen, inis, n. fieri vi- 468
vax virtus, expersque sepul-
chrum. Ov.

We are not wanting, but
prodigal, of Time.

Non inops, is, tempus, oris, 469
n. sed prodigus esse. Sen.

N

All

- 470 All Things are full of God. *Deus plenus esse omnia.*
- 471 Solitude, and a Life without Friends, is full of Snares and Fear. *Solitudo & vita sine amicis infidiae, arum, f. & metus, us, m. plenus est. (XIII.) Cic.*
- 472 Force void of Prudence falls down through its own Weight. *Vis expertis consilium nullum, is, f. ruere suus. Hor.*
- 473 Egypt fruitful without a Cloud, not wanting of the Wind. *Aegyptus sine nubes, frax, non indigus ventis. Claud.*
- 474 A Land content with its own good Things, not wanting of Merchandize, or of Rain [Jupiter], so great is its Confidence in the Nile alone. *Terra satis contenta bonum, non indigus mercibus, f. aut Jupiter, Jovis m. in solus tantus esse fiducia Nilus. Lucan.*

2. Examples of the Ablative Case.

- 475 Human Life is never free from Troubles. *Vita humanus nunquam molestia esse vacuus.*
- 476 Rich Men have many Nights full of Fears. *Nox, etis, f. multus timor, is, m. plenus habet dives, itis.*
- 477 When one is loaden with Wine, he is not Master of himself. *Cum quis vinum gravatus esse, esse impos sui (Genit.) Vid. Sen. Ep. 83.*
- 478 Xerxes, being replenish'd with all the good Things of the Body and of Fortune, not being contented therewith, proposed a Reward to him that should invent a new Pleasure. *Xerxes, omnis corporis, n. & fortunae bonis refertus, non is contentus praemium³ proponere, [ei] qui^{2o} invenire nova voluptas, tis, f. C. Tusc.*

XXXV. Nouns govern an Ablative case, signifying the Cause or Manner.

Forma vel modus rei, &c.

Adjectiva regunt, &c. Lat. Synt. p. 81,

n. p. 144, o.

We are all worse by Li-

Deterior omnis esse li- 479
centia.

Old Age is naturally [by

Senectus esse natura lo- 480
quacior.

Any one may be rich in

Pollicitum dives quilibet 481
esse posse. Ov.

There are some [who are]

Esse quidam homo non 482
res, sed nomen, inis, n. C.

Envy is sick at the joy-

Invidia alter letus esse 483
ager. Stat.

Corinth was famous for

Nobilis, as, ris, n. Corin- 484
thus etiam in columis³ esse,

but more famous after

sed nobilior postquam³ in- 485
cendi, sus, sum.

Of all Societies, none is

Omnis societas, tis, f. 485
nullus firmior esse quam

mer than when good Men,

cum vir bonus, mos, ris, m. 486
similis, esse familiaritas, tis,

in Manners, are joined

f. conjunctus. Cic.

with Familiarity.

A Woman's Labour built

Centum porta Babylon 486
superbus scemineus struere,

Babylon proud of an hun-

at, labor. Cl.

dred Gates.

Aeneas was remarkable

Aeneas esse insignis pietas 487
in pater, tris, m. Scipio

Affection towards his

Africanus in mater, tris, f.

father, Scipio Africanus

towards his Mother.

If thou hast Relations

Siproproinquus habere et m- 488
becillior vel animus vel for-

take either in Mind or For-

tuna, is augere opes, um,

thou oughtest to increase

f. pl. isque honor & digni- 489
tas (LIX.) esse debere. C.

thy Wealth, and to be an

honour and Ornament to

N 2 XXXVI.

XXXVI. Dignus, indignus, prædignus, captus, contentus, fretus, will have an Alternative Case. *Lat. Synt. p. 81, n. p. 144.*

489 They are Men in Name *Esse homo nomen, in n. tantum, non res, q*
only, not in reality, who do *Things unbecoming a Man. homo indignus facere.*

490 Pleasure is below [un- *Homo præstantia ind*
worthy of] the Excellence *nus esse voluptas; ac, p*
of Man; and therefore he is *inde non esse dignus*
not worthy of the Name of *homo, qui natus sui*
a Man, who thinks himself *voluptas (CV.) putare*
born for Pleasure.

491 Bear a Mind worthy of *Gerere animus laus, d*
Praise. *f. dignus. 6.*

492 Nobody is fit for [wor- *Nemo esse dignus an*
thy of] Friendship, who is *citia, qui non esse præd*
not endued with Virtue. *virtus.*

493 Nothing is more becoming *Nihil magnus & præ*
a great and brave Man, *clarus vir dignior esse cl*
than Clemency, and being *mentia & placabilit*
soon pacified, *C. Off. 1.*

494 Who would call him a *Quis generosus²⁸ dice*
Gentleman, who is un- *hic, qui indignus genus, v*
worthy of his Family? *n. esse? Juv.*

495 If thou art blessed with *Si opes, um, f. pl. & opia*
Wealth and Riches, beware *arum, f. pl. prædignus, eff*
lest thou be puffed up with *cavere [ne]²² effert*
Pride and Scornfulness. *perbia & fastidium.*

496 How comes it to pass, that *Qui fieri, ut nemo fore*
nobody lives contented with *tis, f. suus contentus (CVI*
his Condition? *vivere? Hor.*

497 Nature is content with *Natura parvum content*
a little. *esse. C. Fin. 2.*

498 I can live contented with *Possum contentus vive*
a little. *parvum. Tibull.*

Wisd

Wisdom is always con-
tent with that which is
great.

He that shall know
himself, would be sensible
that he has something di-
vine, and will always do
nothing worthy of so great
Gift of God.

Nothing is more unwar-
rantable of a Man, than the
measure of the Body. Na-
ture has begotten and formed
for some greater Things.
The Muse forbids a Man
worthy of Praise to die.
What is more desirable
than Wisdom? What more
excellent? What better for
a Man? What more wor-
thy of a Man?

Only they who are endued
with Virtue, are rich; for
they only possess Things, both
advantageous and everlast-
ing; and they only are con-
tent with what they have
in their Things, which
is the Property of Riches.
What Man is there, whom
you have seen content with
a wicked Action?

Xerxes would not have
been contented with a new
measure being found out;
Lust will never find a
bound.

Sapientia semper is con-
tentus esse, qui adesse. C.
Tusc.

Qui sui ipse nosse, vi,
sentire aliquid sui habere
divinus tantusque munus,
eris, n. Deus semper dignus
aliquid facere. C. 1. Leg.

Nihil homo indignior esse,
quam corpus, oris, n. vo-
luptas: Ad major quidam
natura ego gignere, genui,
& conformare. C.

Dignus, laus, dis, f. vir
Musa vetare mori. Hor.

Quid esse obtabilior sa-
pientia? Quid præstantior?
Quid homo melior? Quid
homo dignior? Cic.

Qui virtus præditus esse,
solus esse dives, itis; solus
enim possidere res & fruc-
tuosus & sempiternus; so-
lusque contentus esse res su-
us, qui esse proprium di-
vitæ, arum. f. pl. Cic.
Parad. 6.

Quisnam homo (xxix.)
esse qui tu contentus ¹⁶ vi-
dere, di, unus flagitium?
Juv. 3.

Xerxes novus voluptas
inventus non esse conten-
tus; neque enim unquam
finis invenire libido. C.
Tusc. 5.

- 507 To be overseen, to be mistaken, to be deceived, is as much unbecoming, as to be out of one's Wits. Falli, errare, decipi, dedecus (XIII.) quæ mens + captus esse. C. Off. + Rule VIII ||.
- 508 I rely upon his Conduct. Hic consilium fretus est Ter.
- 509 Milo, relying upon his Strength, attempted to pluck asunder with his Hands an Oak cleft with Wedges. Milo, fretus vires, iam pl. quercus, us, f. cuncta fissus manus-divellere conari. Val. Max.
- 510 Depending upon what Hope, did Solon oppose the Tyrant Pisistratus so boldly? Quis spes fretus Pisistratus tyrannus tam audaciter obstare, stiti, Solon? Senectus, tis, f. C. Sen.
- Ans. Upon old Age.

Construction of the Verb.

XXXVII. Sum, forem, fio, &c. will have such Case after them, as they have before them.

Verba Substantiva, &c. Lat. Synt. p. 8.

n. p. 146, O

- 511 Anger is a short Madness. ^a Ira ^b furor brevis est.
- 512 Anger is the Beginning of Madness. ^a Ira esse ^b initium infania.
- 513 Drunkenness is a voluntary Madness. ^a Ebrietas esse voluntarius ^b infania. Sen.
- 514 Virtue is the Perfection of Reason. ^a Virtus esse ^b perfectio ratio.
- 515 Virtue is the sole and only Nobility. ^b Nobilitas solus esse atque unicus ^a virtus. Jac.
- 516 A good Life is the Way to Heaven. Probus ^a vita esse ^b via in cælum. C. Somn. Sen.
- 517 Honour is the Reward of Virtue. ^a Honor esse ^b præmiu virtus.
- 518 Envy is its own Punishment. ^a Invidia ^b suppliciu esse suus.

Deserri

Deferring is the greatest Remedy of Passion.	Maximus ira ^b remedi- um ^b dilatio esse. Sen.	519
Justice is the Mistress and Queen of Virtues.	^a Justitia esse ^b domina & ^b regina virtus.	520
Revenge is the Pleasure of a weak and little Mind.	Infirmus esse animus exiguusque ^b voluptas ^a ul- tior Juv.	521
A Magistrate is a speak- ing Law, and the Law is a dumb Magistrate.	^a Magistratus esse ^b lex loquens, & ^a lex esse mutus ^b magistratus. C. Leg. 3.	522 523
A Magistrate may be called a speaking Law.	^a Magistratus dici posse ^b ^b lex loquens.	523
Patience often offended becomes Fury.	^b Furor fieri ^a laesus sapius ^a patientia. Publ.	524
Socrates was judged the wisest Man by the Oracle.	^a Socrates oraculum ^b sa- pientissimus ^a judicari.	525
In every thing the Agree- ment of all Nations is to be thought the Law of Na- ture.	Omnis in res omnis gens ^a consensio ^b lex na- tura putandus esse. C. Jus. 1.	526
To neglect Money upon some Occasions, is sometimes the greatest Gain.	Pecunia in locus ^a negli- gere, maximus interdum esse ^b lucrum. Ter,	527

* Note, An Infinitive Mood may be put instead of a
Nominative Case after the Verb, as well as before it.

To live well, is to live twice.	Bene vivere esse ^b bis ^b vivere.	528
To suppose, is to assent to Things unknown.	Opinari ^a esse ^b assentiri res intognotus. Cic.	529
To give Wine to Chil- dren, is to increase Fire with Fire.	Vinum puer dare ^a esse ignis ignis ^b incitare.	530
To receive a Benefit, is to sell one's Liberty.	Beneficium accipere li- bertas ^b vendere ^a esse. Publ.	531
This is cheating.	Hoc ^a esse decipere. Cic.	532

¶ XXXVIII. So likewise in the Infinitive Mood.

Infinitum quoque utrinque, &c. Lat. Sym.

p. 84, n. p. 146,

533 ¶ The Poet says that Anger is a short Madness. Poeta dicere^a ira brevis^b furor.

534 ¶ Cicero says that Anger is the Beginning of Madness. Cicero dicere^a ira initium^b insania.

535 ¶ It may be truly said, that the Magistrate is a speaking Law, and that the Law is a dumb Magistrate. Verè dici posse^b magistratus esse^a lex, legis, f. loquens, & lex esse^a mutus^b magistratus.

536 ¶ We have heard that Socrates was judged the wisest Man by the Oracle. Accipere^a capi^a Socratem oraculum^b sapientissimum esse^a judicatum.

And so in all the rest; see above, page 138, 139.

¶ XXXIX. If the Infinitive have no Accusative Case before it, the Word that follows (whether Substantive or Adjective) answers to the Nominative Case of the former Verb.

537 ¶ We all desire and hope to become old Men. Omnis velle & sperare^a fieri^b senex, is, c. C. Senex.

538 ¶ Not so many desire to be endued with Virtue, as to seem so. Non tam^a multus videri^b præditus, quam videri velle.

539 ¶ I would chuse to live poor honestly, rather than to get Riches dishonestly. Optare honestè^b parare^a vivere potius, quam inhonestè parare divitiarum.

540 ¶ I had rather be in Health than be rich. Malle valere, quam dives esse.

541 ¶ If thou desirest in good earnest to be a good Man, suffer a Man to contemn thee. Si velle bonus fides esse^a vir bonus, finire^b contemnere tu aliquando. Sen. Ep. 71.

Sum with a Genitive Case.

141

XL. When the former Verb has a Dative
 after it, the Word following the Infinitive,
 is commonly the Dative likewise.

142

It is not given to all
 be noble and wealthy;
 all may be good, if they
 will.

Non datur omnis esse
 nobilis & opulentus;
 sed licet omnis esse bonus,
 si velle.

542

In an easy Cause, any one
 may be eloquent.

In causa facilis quivis
 licet esse disertus. Ov.

543

Nobody will allow Poets
 to be indifferent.

Mediocris esse poeta
 nemo concedere. Hor.

544

Nevertheless it may also be made the Accusative Case, as agree
 with the Accusative, which is understood before the Infinitive
 verb. As, Licet omnibus esse bonos. Scil.—eos esse bonos.
 Quis licet esse disertum. Scil.—cum esse disertum.

545

The Genitive Case.

XLI. Sum, when it signifies Possession,
 meaning, or otherwise pertaining to a Thing,
 governs a Genitive Case.

143

Sum Genitivum, &c. L. Synt. p. 85, n.
 p. 147, o.

It is not the Part of a
 Man to say, I will
 do well To-morrow.

Non esse sapiens dicere,
 Cras bene vivere.

545

Doing is [the Infirmary]
 of old Men, but not of all
 Men.

Deliratio esse senex, is
 c. sed non omnis senex.
 C. Sen.

546

Rashness is [the Proper-
 of Youth, Prudence of
 old Age.]

Temeritas esse florens
 etas, prudentia senectus.
 C. Sen.

547

It is the Part of a vain
 person to commend of a Fool
 to disparage himself.

Laudare sui, vana; vi
 tuperare, stultus esse. Sen.

548

Is

XL

549 It is the Property of a great Mind, to slight Injuries. *Magnus animus esse injuria despiciere. Id. rris.*

550 It is the Part of a generous and magnificent Mind, to help, and to do good. *Generosus & magnificus animus esse, juvare & prodesse. Id.*

551 'Tis the Part of an arrogant Person, to neglect what every one thinks of him. *Arrogans esse, negligere quid de lui quisque sentire. C. Off. 1.*

552 There are two Sorts of Injustice; one [is] theirs that do Injury, the other theirs that do not keep off Injury from those whom it is offered to. *Injustitia duo genus, eris. n. esse; unus [esse] is, qui inferre, alter, is, qui ab his qui inferri, non propulsare injuria. C.*

553 It is the Property of a great Wit, to apprehend beforehand Things future, and not to suffer, that he may be forced to say at length, I had not thought it. *Ingenium magnum esse, præcipere cogitatione futuris, nec committere, aliquando dicendus (Cyl. esse, Non putare. C.)*

554 It is [the Frailty] of any Man to err, [but it is the Property] of none but a Fool to persist in Error. *Quivis homo esse errare nullus nisi insipiens, in error perseverare. C.*

XLII. Verbs that signify to esteem or regard (which are æstimo, pendo, facio, duco, summo, habeo, puto) govern a Genitive Case.

Verba æstimandi, &c. Lat. Synt. p. 85,

p. 147,

555 A wise Man values Pleasure at a very low Rate. *Sapiens voluptas minus facere. C.*

556 No Possession is to be valued at a higher Rate than Virtue. *Nullus possessio plus æstimandus esse quam virtus. C. Par. 6.*

Epicurus valued Pleasure Epicurus voluptas, *is. f.* 557
a very high Rate. quam magnum aestimare. C.
If cunning Valuers of Sicallidus res aestimator, 558
things esteem Meadows and ris, m. pratum & area mag- 102
is at a great Rate, be- num aestimare, quod is ge-
lie that Sort of Possessions nus, eris, n. possessio, nis,
least be damaged; at minime noceri posse; 202
at great Rate is Virtue a quantum esse aestimandus
pleased, which can nei- virtus, qui nec eripi nec
be taken away by Force surripi posse? C.
by Stealth? Impersonal. 202

¶ *Se, consulo boni, I take in good part.*
Whatever happens to Quicquid bonus accidere, 402
Men, they take it in bonus consilere, in bonum 559
Part, they turn it to vertere. Seme.
Estimo governs also an Ablative Case. See Rule LXIV.

XLIII. Verbs of Accusing, Condemning,
 Warning, and Acquitting [as also the Substan-
 tive Reus, one Accused] govern a Genitive
 of the Crime, Cause, or Thing, and of the
 Person Caput. Which Genitive of the Crime,
 Cause, or Thing, may also be varied by the
 Prepositional with a Preposition.

Verba accusandi, &c. Lat. S. p. 85, n.
 148, o.

This Genitive Case is governed of some former Sub-
 stantive understood, viz. crimine, actione, causa, poena,
 &c. like. As, Accusare furti, i. e. crimine furti:
 to accuse one [with an Accusation] of Theft. Accusare
 vitae [i. e. actione] to bring one to Trial for his Life.
 Condemnare capitis, [i. e. poena] to condemn one to
 death. See Walker's Partic. ch. 64. n. 7.

I con-

* Some Ablatives are put after these Verbs without Preposition, according to Rule LXIII. such as crimi-
capite, morte, &c.

Examples.

¶ Persons condemned to Homo ^b caput, itis, n. 568
are punished with Death. ^a damnatus ^b mors, tis, f.
^a mulctari.

All Mankind is condemn- Omnis humanus genus, 569
to die. eris, n. mors damnatus esse.
Sen.

Nobody has condemned Nemo sapientia pauper- 570
Wisdom to Poverty. tas, tis, f. damnare. Id.

Nature, by a fixed Law, Natura scædus, eris, n. 571
is condemned degenerate certus degener, is, anima te-
nurs to infernal Darknes: nebræ, arum, f. pl. damnare
ut to the Pious, the Gate Avernus, i, m. At pius Cœ-
Heaven is open. lum porta patere. Sil l. 15.

All the Works of Mortals Omnis mortalis opus, 572
condemned to Mortality. eris, n. mortalitas, tis, f.
damnatus esse.

All other Ablatives, according to Rule CII, and CIII. As, ab-
no, scelere, peccato, suspicione, &c.

XLIV. Satago, misereor, miseresco, govern
Genitive Case. Lat. Synt. p. 86, n. 148, o.

Pity thy poor Compa- Misereri inops, is, socius. 573
ons. Juv.

¶ Heraclitus, as often Heraclitus, quoties ^b pro- 574
he was come abroad, and dire, ii, & tantum circa sui
ad beheld so many People malè vivens (XXV.) vi-
dout him living badly, dère, ^a flere; ^a misereri
apt; he ^a pitied ^a all that omnis, qui sui (LVII.)
ut him [who were] lætus occurrere. Senec.

Xantippe, Socrates's Wife, Xantippe Socrates, is, m. 575
was employed sufficiently Day uxor ^b ira & ^b molestia per
and Night in Quarrels and dies perque nox, etis, f.
earings. ^b satagere. A. Gell. 1. 17.

O

I am

- 576 I am employed enough in my own Affairs. I am not at Leisure for other Men's. *Satagere meus res, vacare (lxxxvi.) ego nus.*

XLV. Reminiscor, obliviscor, and mini, govern a Genitive Case or an Accusative. *Lat. Synt. p. 87, n. 149, o.*

Examples. 1. Of the Genitive.

- 577 A good Man easily forgets Injuries. *Vir bonus facile visci Injuria.*
- 578 It is a pleasant Thing to remember Labours last. *Dulcis esse meminisse labor, tis, m. actus.*
- 579 God himself commands thee to remember Death. *Ipsē jubere mori, tu meminisse Deus. Oe.*
- 580 A Man that is pitiful towards a calamitous Person, remembers himself. *Homo, qui in calamitosus esse miser meminisse sui.*
- 581 That which one loves very much, he cannot forget. *Qui quisque vehementer amare, is non posse visci.*
- 582 ¶ Let young Men, when they shall have a Mind to give themselves to Diversion, beware of Immoderateness, and remember Modesty. *Adolescens, tis, e. dari sui jucunditas, tū velle, cavere intemperantia, & meminisse verecundia. C. Off. 1.*

2. Of the Accusative.

- 583 Thou art one of a very happy Memory, who usest to forget nothing but Injuries. *Tu esse memoratissimus, qui oblivisci solere, nisi injuria.*
- 584 Good Men remember Benefits. *Bonus beneficium meminisse.*
- 585 He ought to remember good Turns, whom they are in *Officium meminisse de in qui collatus*

Verbs put Acquisitively.

147

us res, *owed upon, not he to* non commemorare is, qui
) ego *on who bestowed* ³ conferre, tuli. C. Am.

One learns sooner, and *Discere citius meminisse* 586
members more willingly, *que libentiùs ille, Qui quis*
which he derides, than *deridère, quam qui pro-*
which he approves and *hære & venerari. Hor.*
res.

Memini, to mention, governs a Genitive or Ablative
with *de*.

Example.

Never mention God *Ne unquam* ¹¹ *memi-* 587
with Caution, Fear, *nisse Deus [de Deus] nisi*
Reverence. *cantè, timidè, & reverenter.*

The Dative Case.

LVI. All Verbs (Personal and Impersonal)
acquisitively, will have a Dative Case.

Omnia Verba acquisitivè, &c. Lat. Synt.

p. 87, n. 149, o.

Note, Such Verbs have generally the Sign TO or
after them, but not always.

raise is due to Virtue. *Laus debèri virtus, tis, f.* 588

the greatest Reverence *Maxima debèri puer, ri,* 589

to a Child. *m. reverentia. Juv.*

We owe Dutifulness to *Parens, tis, c. noster de-* 590

Parents. *bère pietas, tis, f. Senec.*

We must beware, lest we *Cavère esse, nè (CVI.)* 591

our Ears to Flatterers. *patesfacere auris, is, f. af-*
sentator, ris, m. C. Off. 1.

that which thou dost *Qui bene facère, facère* 592

thou dost for thyself, *tu, non alius. Plaut.*

for another.

- 593 Punishments are prepared for the Wicked in Hell. *Impius apud inferi, orum m. pœna præparatus esse C. d. Inv.*
- 594 Nature engages us to our Parents and Country. *Parens & patria natura ego conciliare. C.*
- 595 The wise Man makes a Fortune himself for himself. *Sapiens ipse fingere fortuna sui. Plaut.*
- 596 Has not Nature set a Bound [Measure] to Desires? *Nonne cupido, inis, statuere natura modus Hor.*
- 597 The Sun shines even to the Wicked. *Etiam sceleratus sol laetare. Senec.*
- 598 That which may happen to one Body, may happen to any Body. *Quisvis posse accidere qui quisquam [accidere] posse.*
- 599 Let him wish for no more, to whom that has happened which is enough. *Qui satis esse qui contingere, tigi, hic nihil amplius optare. Hor.*
- 600 Many good Things have happened to many beyond Expectation. *Multus præter spes multus evenire bonum. Plaut.*
- 601 A Return to Heaven is open to every good Soul, when it is gone out of the Body. *Optimus quisque animus cum è corpus, oris, n. excedere, si, reditus ad celum patere. C. Sen.*
- 602 We were not born for ourselves only. *Non ego solum nasci. C.*
- 603 The covetous Man gets Riches for others, not for himself. *Avarus alius, non sui divitiarum, f. pl. parare.*
- 604 So you Oxen carry Plows, not for yourselves. *Sic tu non tu ferre aratrum bos, vis, c.*
- 605 And you Sheep bear Fleeces, not for yourselves. *Et tu non tu vellus, eris, n. ferre ovis, is, f.*
- 606 And you Birds make Nests, not for yourselves. *Et tu non tu nidificare avis, is, f.*
- 607 And you Bees make Honey, not for yourselves. *Et tu non tu mellificare apis, is, f. Virg.*

A person that courteously
shows the Way to one mis-
taking, does as if he should
light a Candle from his
candle; it shines not the
light to himself, when he has
lighted for him.

Homo, qui errans comi-
ter monstrare via, quasi lu-
men, inis, n. de suis lumen
accendere, facere; nihilo-
minus ipse lucere, cum ille
accendere, di. C.

¶ Phrases. Miscere vinum aquæ, to mix Wine with
Water. Hoc tibi suadeo, [scil. facere]
advise thee to do this. Malè evenit nobis, We have
bad Fortune, ill Success. Optimè evenit nobis, We
are prosperous, have good Success.

¶ The tenacious Burr is Mistus tenax, cis, seges, 609
sent to grow mixt with tis, f. crescere lappa so-
a standing Corn. lere. Ov.

Sometimes sad Things are Interdum misceri tristis 610
mixt with joyful Things. letus. Ov.

That thou mayest do good, Ur prodesse, dum de- 611
thou delightest, mix lectare, miscere utilis dul-
that is profitable with that cis. Vid. Hor. de Arte
which is pleasant. Poet.

Poverty often persuades Paupertas sæpe suadere 612
to do ill Things. malum homo.

Gold has often persuaded Aurum sæpe suadere, si, 613
any [to do] many Things multus multus perperam.
Pl.

Many good Men have Malè evenire multus bo- 614
bad Fortune, many bad Men nus, optimè multus impro-
very prosperous. bus.

The Day would fail me, Dies ego ²² deficere, si 615

I should have a mind to ²² velle numerare, quis
count what good Men have bonus malè (civ.) evenire,
and bad Fortune, & what quis improbus optimè. C.
Men have prospered. de N. D. 3.

Note, TO is not always a Sign of the Dative Case for after Verbs of local Motion, and also after exhort, provoke, call, invite, apply, add, incline, belong, reach, and such like Verbs, it is commonly made by ad.

Examples.

- 616 ¶ It belongs to Parents and Teachers to exhort Children to Patience, Peace, and Concord, tho' they be provoked to fightings. *Attinere ad parens, tis, & præceptor, ris, m. hortari puer ad patientia, pax, cis, f. & concordia etiam si cessi ad pugnae, arum, f. p.*
- 617 Apply thyself to the Study of Learning and Virtue, which tends to thy Praise and Happiness. *Applicare tu ad studium doctrina & virtus, quæ spectare ad laus, dis, f. & felicitas, tis, f. tuus.*
- 618 The Loadstone draws Iron to itself. *Magnes ferrum ad se allicere. C.*
- 619 Later or sooner we haste to one Place. *Seriùs aut citiùs sedes, id est, f. properare ad unum. O.*
- 620 We are all drawn to the Desire of Knowledge. *Omnis trahit ad cognitionem, f. cupiditas, tis, f. O.*
- 621 It is very laudable to apply Riches to Beneficence and Liberality. *Honestissimè esse divitiarum ad beneficentia & liberalitas conferre. C. Off. 1.*
- 622 We were born for Society and the Community of Mankind, and therefore we ought always to contribute something to the common Advantage. *Ad societas, tis, f. & communitas, tis, f. generis, n. humanus natus, itaque semper aliquid ad communis utilitatem debere afferre. Cic.*
- 623 There are two Things that most of all put Men upon Mischief, Luxury and Covetousness. *Duo res esse, qui homines maximè impellere ad maleficium, luxuries & avaritia. Ad Heren.*
- 624 Thou oughtest to apply thy Prudence and Understanding to the Good of Men. *Ad homo utilitas prudentia & intelligentia tuam conferre debere.*

Verbs put Acquisitively.

151

Honour nourishes Arts; Honos alere ars, tis, f. 625
 and we are all encouraged omnisque incendi ad studi-
 our Studies by Glory. um gloria. C.

Note, It may be made either way, after several Verbs compounded
 to ad; as also after apto, conduco, objicio, oppono, refero, re-
 nacio, rescribo, sufficio, &c. See the Index Variæ Structuræ.

Particular Sorts of Verbs put Accusatively.

XLVII. Verbs that signify Profit, or Dis-
 profit. * Imprimis, Verba significantia com-
 modum, &c. L. Synt. p. 87, n. 149, o.

* Vix. Commodo, incommodo, noceo, officio, prosum, ob-
 am, conduco, caveo, consulo, prospicio; and all Verbs signi-
 fying to help, favour, or please; and the contrary, as Auxilior,
 titulor, subvenio, succurro, patrocinior, medeor, medicor,
 ueo, studeo, aspiro, ignosco, indulgeo, parco, plaudo, re-
 spondeo, placeo, displiceo, adulator, assentor, blandior, grator,
 titulor, lenocinor, palpor, &c.

Hither also might be referred Verbs signifying to obey, or be
 against.

Several of these Verbs do also fall under others of the Rules
 following; especially Rule LVII.

One ungrateful Person Ingratus unus miser om- 626
 does Harm to all the Mife- nis nocere. Publ.
 able.

Whosoever shall spare Bonus nocere, quisquis 627
 the Bad, does Harm to the ¹³ parcere, pepercit, malus,
 good. Id.

Flattery can harm no- Assentatio nocere posse 628
 body, but him who delights nemo, inis, c. nisi is qui
 it. [is delighted with is delectari. C. de Am.

Many good Things [of] Multus bonus noster ego 629
 do Hurt to us. nocere. Senec.

Pardon thou another of- Ignoscere sæpe alter, 630
 m, never thyself. nunquam tu.

Pardon others many Ignoscere alius multus, 631
 things, thyself nothing. nihil tu. Aulcn.

It

- 632 *It is usual with Men to forgive themselves every Thing, to remit nothing to others.* Familiaris esse hominis omnis sui ignoscere, nihil aliud remittere.
- 633 *Other Mens Things please us more, our Things others.* Alienus ego, noster plus alius placere.
- 634 *That is kept with great Danger, which pleases many.* Magnus periculum custodiri, qui multus placere.
- 635 *It is a Commendation to displease the Bad.* Malus displicere laudari esse.
- 636 *Let whatever has pleased God, please Man.* Placere homo quicquid Deus placere. Senec.
- 637 *All Men love [seek for] Liberty by Nature.* Omnis libertas, tis, si natura studere. Plaut.
- 638 *Every one favours [studies] his own Advantage.* Quisque suus studere commodum.
- 639 ¶ *Thou canst counsel others, thou art wise abroad, [but] thou canst not help thyself.* Alius consilium dare posse, foris sapere, tu non posse auxiliari. Ter.
- 640 *Many great Men have lamented, that Favour did not answer their Merits.* Plorare suus non respondere favor, is. m. multus homo summus meritum. Hor.
- 641 *We are soon satisfied in ourselves; we easily assent to those that affirm that we are very good or very wise: We are so fond of ourselves, that we are willing to be praised.* Cito ego placere; optimus ego esse aut sapientissimus affirmans facili assentiri: Adeo indulgenti ego, ut laudari (cui) velle Senec.
- 642 *Who would pardon him that has taken this upon himself, to correct the Manners of others, and reprove Sins; if he himself should deviate from his Duty in any Thing?* Qui sui (XLVI.) honorare, psi, ut mos, ris, m. (CVI.) corrigere alius, a peccatum reprehendere quis hic²² ignoscere, si qui in res ipse ab officium declinare? Cic.

They are easily pardoned, *Ille facile + ignosci*, qui 643
 who do not endeavour to non perseverare, sed ab
 persist in, but to recal them- erratum sui revocare mo-
 selves from their Error. liri. Cic. † Impersonal.
 What is that which is *Quid is esse*, qui æquè 644
 profitable to poor and rich pauper prodesse, locuples, tis,
 usually, [which] being ne- æquè, æquè neglectus puer
 glected will harm Children senexque nocere? Vid. Hor.
 and old Men equally? *Epist. 1. 1.*

¶ Phrases. *Consulo tibi*, I consult for thee, [thy
 good] or, I take Care of thee. *Tibi consultum volo*,
 I wish thy good.

¶ We ought to consult for *Pax, cis, f. consulere de-* 645
 peace. bère.

God takes Care of all and *Deus consulere homin-* 646
 every Man. nes & singuli.

Human Affairs are taken *Deus providentia consuli* 647
 care of by the Providence res humanus. Cic.
 God.

We ought to consult the *Consulere homo, & servire* 648
 good of Men, and to be ser- societas, tis, f. humanus
 viceable to human Society. debère.

Nature teaches this, that *Natura hoc præscribere*, 649
 [one] Man should wish the ut homo homo consultum
 good of [another] Man. ²² velle. Cic. Off. 3.

It is not so well with hu- *Non tam bene cum res* 650
 man Affairs, that the best humanus agi, ut melior
 [better] Things should please plures (CVI.) ²² placere;
 a major Part; a Multi- turba est argumentum
 tude is an Argument of the pessimus. Senec.

Nevertheless, Juvo, Delecto, Lædo, and Offendo, govern an
 accusative Case.

XLVIII. To obey [comply with], or be against*.

Verba obsequendi, &c. *Lat. Synt. p. 81, n.*

150, o.

* *Viz.* Obedio, pareo, obsequor, obtempero, morigeror, cedo, servio, ausculto, repugno, resisto, obisto, adversor, reclamo, relucto, refragor, &c. Some of these may also be referred to Rule LVII.

- | | | |
|-----|---|---|
| 651 | To obey God, is Liberty. | <i>Deus parēre libertas esse. Sen.</i> |
| 652 | Every Thing obeys Riches. | <i>Omnes res divitiarum, f. pl. parēre. Hor.</i> |
| 653 | Let the Appetite obey Reason. | <i>Appetitus obtemperare ratio, nis, f.</i> |
| 654 | We ought to resist Passion. | <i>Iracundia resistere debere.</i> |
| 655 | Honesty at the present offends those whom it opposes; afterwards it is commended by those very Persons. | <i>Fides in præsentia, is, qui resistere, offendere; deinde ab ille ipse laudari. Plin. Ep. 3. 8.</i> |
| 656 | No Power can withstand the Hatred of many. | <i>Odium multus nullus opes, am, f. pl. posse obfistere. Cic.</i> |
| 657 | The Mind ought to obey Reason, and to follow whither that leads. | <i>Parere debere animus ratio, & quod illa (CIV.) ducere, sequi. Cic. Tusc. 3.</i> |
| 658 | Let Arms give Place to the Gotwn. | <i>Cedere arma, orum, n. pl. toga. Cic.</i> |
| 659 | Dissembling is repugnant to Friendship. | <i>Simulatio repugnare amicitia.</i> |
| 660 | Be not a Slave to Passion, which you ought to resist. | <i>Ne servire iracundia, qui debere resistere.</i> |
| 661 | He is to be accounted free, who is a Slave to no Baseness. | <i>Liber is existimandus esse, qui nullus turpitudinis, f. servire. Ad Her.</i> |
| 662 | He is not to be accounted a free Man, who obeys his Lusts. | <i>Non esse liber habendus, qui cupiditas, tis, f. obdire. C.</i> |

Let

Let the Appetites obey Reason, to which they are subjected by the Law of Nature.

Nobody can serve Pleasures and Virtue together.

We do not easily withstand the Allurements of Pleasure.

Do not comply with a Friend requiring any Thing of thee, which is not right.

¶ He that does not withstand Injury, if he can, is in Fault as well as if he should do Injury.

Withstand Beginnings: Care is prepared too late, when Mischiefs are grown strong, thro' long Delays.

The Body must be exercised and so disposed, that it may obey Reason.

He is the first Man, who can himself consult, what may be for [his] Advantage; he is the second, who can obey one advising well: he who himself neither knows [how] to consult, nor to obey another, is [a Man] of the last Wit.

Appetitus, *us, m. ratio*, 663
nis, f. parere, qui esse sub-
jectus, lex, gis, f. natura.

Nemo voluptas, *tis, f.* 664
simul & virtus, tis, f. ser-
vire posse.

Non facile obfistere blanditiæ, *arum, f. voluptas. C.* 665

Nolle obsequi amicus potulans à tu aliquis, qui non (CV.) esse rectus. *C.* 666

Qui non obfistere injuria, si posse, tam esse in vitium, quam si injuria inferre. *C. Off. 1.* 667

Principium obstare: serò medicina parari, Cum malum per longus invalescere, *ui, mora. Ov.* 668

Exercendus esse corpus, oris, *n. & ita afficiendus, ut obedi ratio posse. C. Off. 1.* 669

Primus esse vir, qui ipse consulere, quid in rem esse; secundus is qui bene monens obedire: qui nec ipse consulere, nec aliter parere scire, is extremus esse ingenium (xxvi.) *Liv.* 670

XLIX. To compare: *as, comparo, compono, confero.*

Verba comparandi, &c. *Lat. Synt. p. 87, n. 149, o.*

We often compare small Things with great.

Parvus magnus sæpe confert. 671

Diath

Let

- 672 Death is rightly compared to Sleep. *Mors rectè comparanda somnus, i, m.*
- 673 What Virtue is to be compared to Charity and Liberality? *Quis virtus comparanda esse beneficentia & liberalitas?*
- 674 The Goods of Fortune are not to be compared to the Goods of the Mind. *Bonum Fortuna non comparandum esse bonum animus.*
- 675 Fortune is very rightly compared to the Wind, to which it is very like. *Fortuna rectissimè comparari ventus, i, m. quiescentissimillimus.*
- 676 ¶ God hath given nothing to Man, which can be compared with Reason and Wisdom. *Deus nihil homo dare, quod comparari (CV) possit ratio & sapientia.*
- 677 I should compare nothing with pleasant Friends, being in my Senses. *Nil ego conferre, tunc jucundus sanus amicus. Horat. Sat. 1. 5.*

But these Verbs more usually have after them an Ablative with cum.

Interdum additur Ablativus, &c. *Lat. Synt. p. 87, 149,*

- 678 The Pleasures of the Body are not to be compared with the Pleasures of Learning and Knowledge. *Voluptas corpus, oris, cum doctrina & scientia voluptas non comparanda esse.*
- 679 Compare the longest Age of Men with Eternity, and it will be found very short. *Conferre longissimus ætatis, f. homo cum æternitate & brevissimus reperiri.*
- 680 What is there in the World, which can be compared with Friendship? *Quid esse in vita, quod cum amicitia comparari (CV.) possit? Cic.*
- 681 ¶ To condemn and reckon as nothing Pleasures, Life, Riches, comparing them with the publick Good, is the Property of a great and lofty Mind. *Voluptas, vita, divitiæ contemnere & pro nihilo ducere, comparans (VIII) cum utilitas communis magnus animus & excellens esse. Cic. Off. 3.*

L. To give, or to restore; as, do, dedo, dono, reddo, trado, refero, impertio, triuo, gratificor, indulgeo.

Verba dandi, &c. Lat. Synt. p. 87, n.

149, o.

We all easily give right
counsels to the sick, when
we are well.

Give not thyself to Plea-
sures, nor to Sloth.

Epicurus was too much
given to Pleasures.

Give to every one accord-
ing to his deserving.

Intemperate Youth trans-
forms a wasted Body to old
age.

He gives a Benefit twice
a poor Man, who gives

Life has given nothing to
mortals without great La-
bor.

We must impart some-
thing of our Estate to indi-
vidual Persons.

Justice is employed in
giving every one his own.

Thou sinnest twice,
when thou affordest Com-
pance to one sinning.

What? Do you then,
when you are angry, yield
the Government of your
Mind to that Passion?

Give not the Reins to thy

Facile omnis, cum va- 682
lere, rectus consilium a-
grotus, i, m. dare. Ter.

Ne tu ¹⁰ dedere voluptas, 683
neque desidia.

Epicurus nimis voluptas, 684
³ dedi, deditus sum. Cic.

Quisque pro dignitas 685
¹⁰ tribuere, C. Off. 1.

Intemperans adolescentia 686
effoetus corporis, oris, n. tra-
dere senectus, tis, f. C. Sen.

Inops, is, beneficium bis 687
dare, qui dare citò.

Nil sine magnus vita 688
labor, is, m. dare mortalis.
Hor.

Homo indigens de res 689
familiaris esse (LXXVIII.)
impertire. C.

In tribuere suum quisque 690
justitia versari. C.

Bis peccare, cum pec- 691
cans obsequium accommo-
dare.

Quid? tunc, cum esse 692
iratus, permittere illa ira-
cundia dominatus animus
tuus? Cic. de Rep.

Nè frenum animus per- 693
Mind

Mind when it is warm *mittere calens*; dare spaci-
[i. e. in a Passion]; allow *um, tenuisque mora*. Sta-
a small Space and Delay.

694 When thou hast given thy- *Ubi socordia tute atque*
self up to Carelessness and *ignavia tradere, didi, neu-*
Idleness, do not thou call *tiquam deus* ¹⁰ *implorare*
upon the Gods. *Sall.*

695 When thou givest a Bene- *Beneficium dignus ul-*
fit to a deserving Person, *dare, omnis obligare.*
thou obligeest all.

696 Whatever is given to the *Extra Fortuna esse quic-*
Poor, is out of Fortune's *quid donari egenus. Mar-*
Reach [Power.]

¶ *Gratiam referre alicui, To requite any one. Grat-*
ficari aliquid alicui, To gratify one in any Thing. Da-
operam rei, To mind or study a Thing.

697 Neither God nor Parents *Nec Deus nec Pare-*
can be requited. *gratia referri posse.*

698 They say Tarquinius said, *Tarquinius dicere, a-*
that he had understood then, *ferre, tum cum exul esse*
when he was in Banishment, *fui intelligere, exi, qu-*
what faithful Friends he *fidus amicus* ¹¹ *habere*
had had, and what unfaith- *quisque infidus, cum ja-*
ful ones, when he could now *neuter referre gratia* ²³ *pos-*
requite neither. *se. C. Am.*

699 Parents oft gratify their *Parens saepe gratifica-*
Children in that which does *id liberi, orum, m. pl. q-*
harm to them. *ille obesse. (Rule LV.)*

700 Pythagoras allowed not *Pythagoras venter, tri-*
all Pulse to his Belly; he *m. indulgere, si, non or-*
would not eat Beans. *nis legumen, inis, n. 3 no-*
le esse faba.

LI. To command, or skew.

Verba imperandi, &c. Lat. Synt. p. 8

n. 150,

701 To govern thy Passion *Moderari animus & or-*
and thy Tongue, when thou *tio, cum esse iratus, ma-*

- angry, is a Piece of great wisdom. nus sapientia (XLI.) esse C. ad 2. F.
- He is not happy, who does not think himself to be such, though he commands the World. Non esse beatus, esse 702 sui [beatum] qui non putare, licet (CVI.) imperare mundus, i, m. Senec.
- Wise Men command their Passions, which others serve. Sapiens imperare cupiditas suos, qui cæterus fervire (XLVIII.) Cic. 703
- Temperance commands Pleasures. Temperantia voluptas imperare. Senec. 704
- Rule thy Tongue. Lingua temperare. Pl. 705
- How should he command others, who cannot command his own Lusts? Quomodo alius imperare, qui non posse imperare cupiditas suos? C. Par. 6. 706
- He does wickedly, who does not shew the Way to that goes wrong. Qui errans non monstrare via, improbè facere. C. Off. 3. 707
- All is in this, that thou shouldst command thyself. Totum in is esse, ut tu (CV.) imperare. C. 708
- When it is advised that we should command ourselves, this is advised that Reason should restrain Rashness, and should command the inferior Part of the Soul. Cum præcipi, ut egamet ipse ²² imperare, hoc præcipi, ut ratio ²² coercere temeritas, imperareque inferior pars animus. C. Tusc. 2. 709
- He that shall not moderate his Passion, will wish that to be undone, which his Contentment shall put him in. Qui non moderari ira, infectus velle esse, dolor qui (CV.) ¹⁸ suadere, si. Hor. 710
- How foolish a Thing is it to dispose of an Age? We are not Masters of so much Time To-morrow. Quam stultus esse ætas, 711 tis, f. disponere? Ne crastinus [dies] quidem dominari. Senec.
- Let there be a Censor, who may teach me to rule my Wives. Esse censor, qui docere vir moderari uxor, ris, f. C. 2. de Rep. 712

LII. To promise, or to pay.

Verba promittendi, &c. Lat. Synt. p. 89
n. 150, 0

- 713 Nobody can promise him- Nemo ²² posse sui cra
self To-morrow. stinus [dies] polliceri.
- 714 If thou hast promised any Si quid hostis promitte
Thing to an Enemy, thou re, fides is datus fallere
oughtest not to break the non oportere. C. Off. 1
Promise made to him.
- 715 Those Promises are not to Promissum non servan
be kept, which are hurtful to dus esse is, qui (CV.) esse
those to whom you have hic, qui (CV.) promittere
promised them. inutilis. Cic.
- 716 ¶ Antipater says, that Esse bonus vir (XLI.
it is not the Part of a good solvere quisquam adulteri
Man to pay to any one nus nummus (plur.) pro
counterfeit Money for good, bonus negare Antipater
and Cicero agrees with him isque (LVII.) assentire
in it. Cicero. Off. 3.

LIII. To trust.

Verba fidendi, &c. Lat. Synt. p. 88, n
150, 0

- 717 Beware lest thou trustest Cavere, ne nimium
thyself too much. (CVI.) confidere. C. Am
- 718 Let nobody trust too much Nemo ^a confidere nimi
to Prosperity. um ^b secundæ res. Sen.
- 719 Believe not any one more Ne quis de tu plus quan
than yourself of yourself. tu ¹³ credere. Hor.
- 720 We are wont not to be- Mendax, cis, homoneve
lieve a lying Person, even rum quidem dicens, cre
when he speaks Truth. dere solere. C. Div. 2.
- 721 Men believe their Eyes Homo amplius oculus
more than their Ears. quam auris credere. Sen.
- 722 ¶ Guardianship is to be Tutela ad is utilitas
managed to the Advantage qui commissus esse [alicui]

of those who are committed non ad is, qui commissus
to Trust, not of them to whom esse, gerendus esse. C. Off.
it is committed. 1.

The Phœnicians first (if Phœnix, cis, primus (fa- 723
Fame is believed) ventured ma si * credi) ausus [esse]
to signify by rude Marks a mansurus rudis vox, cis, f.
Word about to remain. signare figura. Lucan.

No Fortune is more dan- Nullus fortuna minus 724
gerously trusted, than that bene * credi, quàm opti-
which is very good. mus. Senec.

'Tis not safe to believe Non bene fama * credi; 725
Fame; she is often a Lyar, esse mendax is sæpe, &
and feigns many Things. plurimus fingere.

We ought not quickly to Non debere citò * credere 726
believe those Things, which hic, qui narrari de quis-
are told [us] concerning any quam obrectatio. Sen. de
one's Backbitings, Ir. 2.

Nevertheless, credo governs an Accusative Case of
the Thing most commonly; as, Credo hæc, I believe
these Things, rather than his.

Examples.

Men commonly believe Homo ferè libenter id. 727
willingly that which they qui velle, credere. Cæs.
wish.

LIV. To threaten, or to be angry with.

Verba minandi, &c. Lat. Synt. p. 89, n.

151, o.

He threatens many, who Multus minari, qui unus 728
does Injury to one. facere injuria. Publ.

There is a great Part of Magnus pars homo esse, 729
Men, which is not angry qui non peccatum, sed pec-
with the Faults, but with cans irasci. Senec.
the Offenders.

* Impersonal.

P 3

'Tis

- 730 'Tis the Part of a Mad-man, to be angry with those Things which are without Life, or with dumb Animals. *Id.* Demens esse, hic irasci qui anima (LXVI.) careat, aut mutus animal, lis, *Id.*
- 731 How foolish a Thing is it to be angry with those Things, which neither have deserved, or are sensible of, our Anger? *Id.* Quam stultus esse hic irasci, qui ira nostra non mereri, nec sentire? *Id.*
- 732 It signifies nothing to be angry with him, who does not value thee a Rush. *Id.* De nihilo esse ille irasci qui tu non flocci (XLIIII.) facere. *Plaut.*
- 733 Who is angry with a Lover? *Ov.* Quis succensere amanti? *Ov.*
- 734 ¶ Anger is nothing better, often worse, than those Faults at which it was angry. *Id.* Ira nihilo melius (XXXIII.) sæpe pejor est hic delictum, qui irasci. *Sen.*
- 735 Thou oughtest not to have been very angry at so small a Fault. *Id.* Non debere, ni, graviter irasci (Numb. 35) tantulum peccatum. *Id.*
- 736 It is recorded, that Pistratus, when a certain drunken Guest had said many Things against his Cruelty, said, that he was no more angry at him, than if one had run against him being blindfold. *Id.* Memoria prodi (L.) Pistratus, cum multus in crudelitas ebrius quidam conviva dicere, dicere, non magis sui ille succensere quam si quis obligatus oculus in sui incurrens. *Senec.*
- 737 A partial Esteem of ourselves makes us passionate, and we are not willing to suffer those Things, which we would do. But let us set ourselves in that Place, in which he is, whom we are angry with. *Id.* Iniquus ego æstimatus iracundus ego facere & quod facere velle (CV.) pati nolle. Quin is locus est constituere, qui ille est, qui irasci. *Id.*

LV. Also Sum with its Compounds, except
possum.

Sum cum compositis, &c. Lat. Syntax,
p. 89, n. 151, o.

A Word is enough to the
Dictum sapiens sat esse. 738

It can be well with [to]
Bene esse posse nemo im- 739
probus. C.

That which is enough for
Qui natura satis esse bo- 740
ma non esse. Id.

A great Fortune is a great
Fortuna magnus magnus 741
dominus esse servitus.

The covetous Man is rich
Avarus habes, dis, c. di- 742
bis Heir, but poor to
ves, pauper at ipse sui esse.

There is in Youth the
Adolescentia inesse maxi- 743
mum imbecillitas judicium.

There is by Nature in
Natura inesse mens nostra 744
insatiabilis quidam cupidi-
tas verum visendus.

Scornfulness is in the
Fastus inesse pulcher. 745
Ov.

Nature commands us to
Homo prodesse natura ju- 746
bère. Senec.

We ought to do Good to
Debère prodesse alius a- 747
lius.

There are some that nei-
Esse [quidam] qui ne- 748
que sui nec alius prodesse.

It is a greater Thing to
Major esse prodesse multus 749
quàm magnus opes, um,

do Good to many, than to
f. pl. habère. C. de N. D.

A little is enough to Na-
Natura satis esse parum; 750
cupiditas nihil satis esse.

nothing is enough to
Ser.

greivousness.

- 751 ¶ As Magistrates are above the People, so the Law is above Magistrates. Ut Magistratus præsit populo, ita lex præest magistratui.
- 752 Let us do that strenuously, which is equally profitable to Poor and Rich. Agere gnauiter is, æque pauper prodesse laetibus æque. Hor.
- 753 The Study of honest Virtue equally profits the Poor and the Rich. Virtus honestus pauperi prodesse studium, & laetibus æque.
- 754 Who is there, to whom it is not evident, that Man can do very much Good or Hurt to Men? Quis esse, qui non esse perspicuus, homo plurimum prodesse obesse posse? C.

¶ Hoc mihi deest, I want this.

- 755 ¶ Poverty wants many Things, Covetousness all Things. Deesse inopia multas, all varitia omnis.
- 756 A covetous Man wants as well that which he has, as that which he has not. Tam deesse avarus habere quam qui non habere.

LVI. Also Verbs compounded with facere, bene, and male.

- 757 He does a Kindness to himself, that does a Kindness to a poor Man. Sui benefacere, ipse egenus benefacere.
- 758 If thou dost a Kindness to the Good, that Kindness is not lost. Si benefacere bonus, is beneficium haud perire.
- 759 If thou dost any Kindness to a bad Man, that Kindness is lost. Malus si quid benefacere, is beneficium interire. Plant.
- 760 That Kindness which is done to the Good, is not lost. Qui benefieri bonus, haud perire. Id.

LVII. Finally, certain Verbs compounded with præ, ad, con, sub, ante, post, ob, in, ter, and super.

Dativum postulant Verba composita, &c.

Lat. Synt. 89, n. 151, o.

Præ.

Friendship is better than Amicitia præstare pro- 761
relation. pinquitas, tis, f.

A good Name is better Existimatio bonus præ- 762
than Riches. stare divitiæ, arum, f. pl.

The Soul is much better Animus corpus, oris, n. 763
than the Body. multum præstare.

Man far excels other li- Homo longè præstare 764
ving Creatures, and one cæterus animus, & vir vir,
than another; an under- intelligens stultus.

Prefer Virtue to Riches, Præferre virtus divitiæ, 765
friendship to Money, and amicitia pecunia, & utilis
profitable Things to pleasant. jucundus.

Prefer not thyself to Ne¹⁰ præferre tu alius 766
others because of abundance proper abundantia fortu-
na. C.

Mars presides over Arms. Mars præsidere arma, 767
orum, n. pl. Ov.

Ad.

Stick to Justice and Ho- Adhærescere justitia & 768
nesty. honestas.

The Good take to them- Bonus bonus sui socius 769
selves the Good [for] Com- adsciscere.

Take Care that thou dost Cavere ne temerè assen- 770
rashly assent to Things tiri incognitus. C. Off.

known.

Fame

- 771 Fame delights to add false Things to true. *Fama gaudere falsus addere verus. Ov.*
- 772 Do not lay Hands on other Mens Goods. *Ne¹⁰ afferre manus alienus bonum. C.*
- 773 Give not thy Mind to Pleasure. *Ne¹⁰ addicere animo voluptas. Sen.*
- 774 The Bigness of a Lye increases, and a new Author adds something to Things heard [by him.]. *Mensuratum crescere & auditus aliquid novum adjicere auctor. Ov.*

Con.

- 775 Themistocles killed himself. *Themistocles sui mortis, f. consciscere, scivi.*
- 776 A Sword is ill trusted with an angry Man. *Malè iratus ferrum committi. Sen. de Ir.*
- 777 Socrates durst not trust himself with [to] Anger: I would beat thee (says he to his Servant) if I were not angry. *Socrates non¹⁰ audere sus, sum, sui ira committere. Cædere tu (servus alicui) nisi irasci. Id.*
- 778 All Things are not agreeable to all Years. *Non omnis annus omnino convenire. Gal.*
- 779 How small a Part of the World is committed to our Eyes? *Quotus pars mundi nostri oculus committi? Sen.*

Sub.

- 780 Nothing flourishes always; Age succeeds Age. *Nihil semper florere ætas succedere ætas. C.*
- 781 One World does not suffice the Pellean young Man. *Unus Pelleus juvenis non sufficere orbis. Juv.*
- 782 It is a King-like Thing (believe me) to help those that are fallen. *Regius (credere Licet ego) res esse succurrere laus. Ov.*

Ante.

- 783 Prefer Virtue before [to] Riches, and those Things *Anteponere virtus divitiæ, & is, qui esse honoris.*

Verbs compounded with præ, ad, &c. 167

Which are honest to Things *stus, is qui videri utilis.*
Which seem profitable.

A good Magistrate prefers the public Good to his *Bonus magistratus antepondere communis utilitas, tis, f. suus.* 784

Where can you find him, *Ubi iste invenire, qui* 785
at prefers the Advantage *commodum amicus (CV.)*
a Friend before [to] his *anteponere suus ? C. Am.*

Virtue excels all Things. *Virtus anteire omnis res.* 786

The least Excellence of *Minimus animus præ-* 787
the Mind excels all the good *stantia omnis corpus, oris,*
things of the Body. *n. bonum anteire. C.*

Many have preferred *Multus privatus otium* 788
private Quiet before public *negotium, publicus ante-*
employments. *ferre, tuli.*

The unlearned and savage *Indoctus & agrestis ge-* 789
Sort of Men always *nus, eris, n. homo antefer-*
prefer Profit before Honour; *re semper utilitas honestas,*
the civilized and polished *tis, f. sed urbanus & poli-*
Sort prefer Dignity be- *tus genus res omnis dig-*
fore all Things. *nitas anteponere. Cic.*

Always remember, how *Semper in promptu ha-* 790
much the Nature of Man *bere, quantum natura ho-*
excels Beasts. *mo bestia (CIV.) anteceder.* *C. Off. 1.*

One Day spent well, and *Unus dies bene, & ex* 791
according to the Precepts of *præceptum virtus & reli-*
virtue and Religion, is to *gio actus, peccans immor-*
preferred to a sinning *talitas anteponendus esse.*
immortality.

Post.

Children commonly value *Puer ferè omnis lusus,* 792
Things less than Play. *us, m. postponere.*

Doß

- 793 Dost thou wonder, seeing Mirari, cum tu¹³ *ponere omnis* + *nummus*
 thou valuest all Things less than Money, that nobody quod tu nullus¹³ *amare*
 loves thee? † Plural.

Ob.

- 794 Youth creeps upon Childhood, old Age upon Youth. *Adolescentia pueritia, adolescentia senectus, tis, obrepere. C. Sen.*
- 795 Many Uneasinesses [displeasing Things] are met with by him that lives long. *Multus pœnitendus currere vivens diu.*
- 796 ¶ It is not the Part of a courageous Man, to expose himself to Dangers without Cause, than which nothing can be more foolish. *Non esse magnanimum vir, offerre sui periculum sine causa, qui nihil potest esse stultior. C. Off. 1.*

In.

- 797 Many Dangers hang over us continually. *Multus ego impendere periculum perpetuo.*
- 798 Death hangs over Men always, as the Stone over Tantalus. *Mors homo, inis, c. quæ saxum Tantalus, semper impendere. C. Fin.*
- 799 A good Man envies nobody. *Probus invidere nemini, c. C.*
- 800 Nothing is happy to him over whom some Terror always hangs. *Nihil esse is beatus, qui semper aliquis terror (CV) impendere. C.*
- 801 To indulge Pleasure, is the Beginning of all Mischiefs. *Voluptas indulgere initium esse malum omnium. Senec.*
- 802 Does not the sick Man hanker after Waters, being forbidden him? *Nonne interdictus immergere æger aqua? Ovid.*
- 803 ¶ It is a wretched Thing to depend [lean] upon another Man's Reputation. *Miser esse alienus incumbere fama. Juven.*

Indu

Verbs compounded with præ, ad, &c. 169

Indulge your Body so Corpus, oris, n. tantum 804
 such as is sufficient to good indulgère, quantum bonus,
 health. valetudo, inis, f. satis esse.
 Sen.

Bitter Enemies deserve Melius de ego mereri 805
 more of us, than those acerbus inimicus, quàm is
 friends that indulge Sins, amicus, qui peccatum in-
 and drive us into Mischief dulgere, & obsequium ego
 Obsequiousness. in fraus, dis, f. impellere
 C. Am.

Fern that is to be burned, Neglectus urendus filix 806
 grows in neglected Fields. innasci ager, gri, m. Hor.

He must denounce War a- *Opportère is, qui (CV.) 807
 gainst his Lusts and Plea- velle esse bonus, bellum
 res, who would be good. indicère cupiditas, tis, f. &
 voluptas, tis, f. * Rule
 LXXXVII.

Let us always remember, Semper in promptu ha- 808
 at we denounce War a- bere, ego bellum indicère
 gainst the World, the Flesh, mundus, caro, rnis, f. &
 the Devil. diabolus.

Inter.

God is amongst us. Interesse ego Deus. Sen. 809
 Nothing is shut to God; Nihil Deus clausus esse, 810
 is present to our Minds, interesse animus noster &
 and inter-venes in the Midst cogitatio medius interve-
 our Thoughts. nire. Senec.

God, the Beholder of all Deus speculator omnis 811
 things, is present in Dark- tenebræ, arum, f. pl. inter-
 ness, is present also in our esse, interesse & animus nos-
 thoughts, which are as it ter, quasi alter tenebræ.
 were another Darknesh. Min. Felix.

How much [one] Man Hōmo homo quid præ- 812
 equals [another] Man! How stare! Stultus intelligens
 much a wise Man differs quid interesse! Ter. Eun.
 from a Fool!

Super.

Mourning often comes in Luctus sæpe lætitia su- 813
 Midst of Mirth. pervenire.

Q

* N.B.

Indu

* N. B. Some Verbs compounded with these Prepositions, do govern also an Accusative Case as well as Dative; viz. Ante,—eo,—cedo,—cello,—venio,—verto: Præ—cedo,—curro,—verto,—sto,—gredior subeo, &c. (See the Index Var. Structur.)

Examples.

- 814 ¶ *The Nature of Man exceeds all living Creatures.* Natura homo omniscians anteire. C.
- 815 *They affect us with a Kind of Admiration, who are thought to go before others in Virtue.* Admiratio quidam affectu, qui anteire ceteros putari. Cic. Off. 2.
- 816 *Many have gone before us to Death; all the rest will follow us.* Multus ego antecedere, ad mors, tis, f. omnis reliquus sequi. Senec.
- 817 *We are angry at God, because some one goes beyond us, forgetting how many Men are behind us. Consider how many more thou goest before, than thou followest.* Deus irasci (LIV.) quod aliquis ego¹³ antecedere oblitus quantum (XXV) homo retro † esse. Considerare quanto plures antecedere, quam † sequi. † Rule CIV.

LVIII. Sum, es, fui, maybe set for habeo and then the Nominative Case in English shall be the Dative in Latin, and the Accusative in English the Nominative in Latin.

Est pro habeo, &c. Lat. Synt. p. 90,

151,

- 818 *Kings have long Hands.* Manus longus esse regis, m.
- 819 *Art thou ignorant that Kings have long Hands?* An nescire longus esse manus? Ov.
- 820 *So long as the sick Man has Life, there is Hope.* Dum ægrotus anima esse spes esse.

Many Animals have quick- Senses than Man.	Sensus, <i>us, m.</i> agilior 821 esse multus animal, <i>is, n.</i> quàm homo. Sen.
Man has some Resem- blance with God.	Esse hominis similitudo, <i>inis,</i> 822 f. quidam cum Deus. Cic.
The Soul has a Struggle with this heavy Flesh, lest it should be drawn away or de- fied: It tends thither from whence it was sent down.	Animus cum hic caro, <i>nis,</i> 823 f. gravis certamen, <i>inis, n.</i> esse ne ²² abstrahi aut fidē- re: Niti ille unde ³ dimit- ti, <i>ssus, sum.</i> Senec.
The + less Wealth, the less Covetousness the Ro- mans had. Riches brought Avarice.	Quantum minus * res, 824 tantum minus * cupiditas ² esse Romanus. Divitiæ a- varitia ³ invehere, <i>xi, Liv.</i>
† Rule	* Rule 25.

XIII. Note 2.

Also suppetit may in like Manner be set for habeo:
suppetit tibi pecunia, Thou hast Money enough.
(XXV) Huic confine, &c. Lat. Synt. p. 90, n. 151, o.

I have nothing to re- compence besides a good Will.	Ego nihil suppetere ad re- 825 munerare præter voluntas, <i>tis, f.</i>
If thou hast Plenty e- nough to give, be bountiful towards the Poor.	Si tu suppetere copia ad 826 largiri, esse beneficus in egenus. C. Off. 1.

LIX. Sum, and many other Verbs, may
take a double Dative Case, one of the Per-
son, another of the Thing.

Sum, cum multis aliis, &c. Lat. Synt. p. 90,
n. 152, o.

Letters are a Remedy for forgetfulness.	Literæ, <i>arum, f. pl.</i> 827 ^{bb} subsidium ^{bb} oblivio, <i>nis,</i> f. ^a esse.
Covetousness is a great Evil to Men.	Magnum ^{bb} malum ^b homo 828 ^a esse avaritia, Ad Her. 2. Q2 Every

- 829 Every one minds his own ^{bb} Cura^a esse suus^b quæ
Pleasure. ^{que} voluptas. *Qu.*
- 830 Cruelty is hated by all,
and Piety and Clemency be-
loved [by all.] ^b Omnis^b esse^{bb} odium^b
crudelitas, & ^{bb} amor pi-
tas & clementia.
- 831 ¶ There is nothing that
can be a greater Advantage
and greater Glory to thee,
than to do Kindnesses to
[deserve well of] as many
as may be. Nihil esse, qui^b tu ma-
jor ^{bb} fructus, us, m.
major^{bb} gloria^a esse (CV)
posse, quam bene meri
de quam plurimus. C. E.
Fam. 10. 5.
- 832 Go on, young Men, as you
do, and pursue the Study of
Learning; that you may be
an Honour to Friends,
and a Benefit to yourselves,
and an Advantage to the
Publick. Pergere, ut facere, ad-
lescens, atque incumbere
in studium doctrina; ^b tu^{bb} honor, & ^b amice
^{bb} utilitas, & ^b res publicæ
^{bb} emolumentum^a esse
(CVI.) posse. C. de Or.
- 833 It is not only to be reckon-
ed not a Commendation, but
even a Fault to them that
injure one, that they may do
Good to another. Quinocere alius (XLVII)
ut prodesse alius, ^b hic no-
modò non ^{bb} laus, dis,
verum etiam ^{bb} vitium^a
^a dandus esse. C.

The Dative of the Person is sometimes understood.

Examples.

- 834 ¶ That which thou
spendest in Religion [divine
Things] is Gain. Qui in res divinus [CV]
sumere, ^b lucrum^a esse
[sub. ^b tibi] Plaut.
- 835 Even they who do Injus-
tice, hate it. Etiam qui facere [^b sibi]
^{bb} odium^a habere injuria
Syr.
- 836 He hates his own Condi-
tion without doubt, whom
another's pleases. Qui placere alter, suus n-
mirum^a esse (LVIII.) [^b sibi]
^{bb} odium sors, tis, f. Hor.

It is commonly understood in such Phrases as these, Habeo, odio
religioni, voluptati, quæstui, studio, curæ, ludibrio, despiciat
&c. In which it is also expressed sometimes; as Studione id sibi ha-

an laudi putat fore? Ter. Ad. 33. Quod viro esse odio videas, te tibi odio habeas. Plaut. Quando tu me tibi habes despica- Id. Proculcare & ludibrio sibi habere videtur. Lucrit.

The Accusative Case.

LX. Verbs Transitives, &c. See p. 80.

LXI. ¶ Verbs Neuters may have an Accusative of their own Signification.

Quin etiam Verba, &c. Lat. Synt. p. 91,

n. 152, O.

¶ He that will live a happy Life, must be endued with Virtue. Qui beatus vita vivere velle, is virtus præditus esse oportere. Sen. 837

¶ 'Tis but a small Part of life which we live. Exiguus pars esse vita qui ego vivere. Sen. 838

¶ That Time which we live is but a Moment, and less than a Moment. Punctum esse qui vivere. 839. re, & punctum minus. Senec.

¶ Now, all that which we have lived, is nothing. Jam nihil esse totum, qui vivere, xi. C. Gal. 840

¶ He serves a very miserable Slavery, who serves his self. Miserrimus servire, servitus, qui servire cupiditas suis. 841

LXII. Verbs of Asking and Teaching, as
so celo, govern two Accusative Cases.

Verba rogandi, &c. Lat. Synt. p. 91, n.

152, O.

N. B. One of these Accusatives follows the Passive voice a/s.

Examples.

*Ask God Leave [or Par- a Poscere b Deus bb ve- 842
nia. Virg. Deus posci ve-
nia à tu.*

*Ask Pardon of thee, con- b Tu bb venia confessus 843
(Num. 55.) crimen, inis,
n. poscere. Claud. Tu posci-
vertu à ego.*

- 844 *We all beg Peace of thee.* ^{bb} Pax, cis, f. tu poscere
Thou art asked for Peace by omnis. Virg. Tu posci pa
all. ab omnis.
- 845 *Ask God for Life and* ^b Deus ^{bb} vita rogare &
Safety. Let God be asked salus, tis, f. Sen. Deus
for Life and Safety. rogari vita & salus.
- 846 *Want teaches some Per-* ^b Egestas ^{bb} aliquis ^{bb} tem
sons Temperance. Some are perantia docere. Aliquis
taught Temperance by Want. doceri temperantia ab ege
 stas.
- 847 *Friends advertise us of* Amicus ^b ego ^{bb} multu
many Things. We are ad- admonere. Admonere mul
vertised of many Things by tus ab amicus. Plin.
Friends.

¶ Verbs of Asking often * change the Accusative of
 the Person † into an Ablative with a Preposition; as
 Hoc oro te, or à te. I intreat this of thee. So, exoro
 posco, precor, peto, rogo, obsecro, quaeso, exigo, po
 stulo, flagito, percontor.

Rogandi Verba, &c. Lat. Synt. p. 91, n. 152, c.

- 848 ¶ *We flee to thee, we* Ad tu confugere, à
desire Help of thee, we give opis petere, tu ego totu
up ourselves wholly to thee. tradere. C. Tuse. 5.
- 849 *Ask nothing of a Friend* Nihil nisi honestus &
but what is honest and rectus ab amicus postulare
right. C. Am.

* Some always; as contendo, quaero, scitor, sciscitor, hoc à

† Some the Accusative of the Thing; as Interrogo, consul
 percontor te de aliquo: so likewise, Docco, celo te de hac
 Also, moneo, admoneo, commoneo, te de hac re, according
 Rule XLIII. Of the various Constructions of these Verbs, see
 Index Var. Struct.

LXIII. All Verbs require an Ablative of the Instrument, &c.

Quodvis verbum admittit Ablativum, c. L. Synt. p. 92, n. 153, o.

The Instrument and Manner.

An incurable Limb must be cut off with Iron. Immedicabilis membrum ferrum exscindendus esse. 850

All Things may be done with Money. Omnis pecunia effici potest. C. 851

Men are catched by Pleasure, no less than Fishes with a Hook. Voluptas capi homo, non minus quam hamus piscis. Plaut. 852

Years go on after the Manner of running Waters. Ire annus mos, ris, m. fluens aqua. Ov. 853

The Year runs on full slop [with Horses put quus. Id. Admissus labi annus e- 854

You'll imitate any Thing with wet Clay. Argilla quidvis imitari videtur. Hor. 855

All agree with one Mouth concerning the Usefulness of friendship. De Amicitia utilitas omnis unus, os, oris, n. consensit. C. Am. 856

Injury is done two Ways, either by Force or Fraud. Duo modus fieri injuria, aut vis, aut fraus. C. Off. i. 857

Bear patiently [with a patient Mind] that which you canst not help [alter.] Equus animus¹⁰ ferre, qui mutare (CV.) nequire. 858

Let us always worship God with a pure, sincere, and honest Mind. Deus semper purus, integer, & incorruptus mentis, f. venerari. C de N. 2. 859

He that sincerely worships God, loves Priests also. Qui bonus fides, ei, f. Deus coëre, amare & sacerdos, tis, c. Stat. 860

What

- 861 *What Madness it is to bring on Death by War? It is at Hand, and comes privately with a silent Foot.* Quis furor esse bellum ac cessere mors, t. s. f. Imminere, & tacitus clam venire ille pes, dis, m. Tibull.
- 862 *Many more Men have been destroyed by Violence of Men, than by all other Calamities.* Multo plus homo hominum impetus, us, m. deleri, t. sum, quam reliquos omnia calamitas. C. Off. 2.
- 863 *Covetousness of Money affects many Men with great Inconveniencies.* Multus magnus incommodum afficere pecunia cupiditas. C. de Inv.
- 864 *By what Steps (I pray) did Hercules ascend to Heaven? Was it not by his Actions and Virtues?* Quis tandem gradus, us, m. Hercules³ ascendere in cœlum? Nonne res gestae atque virtus? C. Par. 1.
- 865 *Who would not extol the Friendship of Pylades and Orestes with the greatest Praises?* Quis amicitia Pylades is, & Orestes, is, non maximus laus²² offerre, extuli? C. Am.
- 866 *They live like [after the Manner of] Brutes, who refer all Things to Pleasure.* Vivere pecus, dis, f. ritus, us, m. qui omnis ad voluptas referre. C. Am.
- 867 *Money lost, is lamented with true Tears.* Plorare lacryma amissa pecunia verus. Juv.
- 868 *Our Religion teaches, that we should love [be affected towards] our Neighbours, as [after the same Manner as towards] ourselves.* Religio noster præcipere, ut idem modus erga proximus affectus²² esse, qui erga egomet ipse. Vid. C. Am. pag. 190. Ed. Grav.
- 869 *Among the Causes of our Evils, one is, that we live according to Examples, and are carried away by Custom.* Inter causas malum nostrum [una] esse, quod vivere ad exemplum & consuetudinem, f. abduci. Sen.
- 870 *That which is done by Precedent, Men think is also done rightly.* Qui exemplum fieri, is etiam jure fieri putare homo. Cic.

The Ablative of the Case.

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Drunkenness often pays the jolly Madness of one hour with the Wearisomness a long Time. Ebrietas unus hora hilaris infania (LX.) longus tempus, oris, n. tedium sæpe pensare. Senec. 87¹

The divine Anger proceeds Vengeance with a slow pace, and compensates the slowness of the Punishment with the Heaviness of it. Lentus, gradus, us, m. 87²
ad vindicta divinus procedere ira tarditasque supplicium gravitas compensare. Val. Max. 1. 1.

Injuries are overcome by good Turns much more gently, than they are repayed with the Obstinacy of mutual Hatred. Speciosius multò beneficium vinci injuria, quàm mutuis odium pertinacia pensari. Id. 4. 2. 87³

That which Fortune shall bring, let us bear contentedly [with an even Mind.] Qui fors ferre, ferre æquus animus. Ter. 87⁴

All Knowledge [Enquiry] is obstructed with Difficulties. Omnis cognitio esse obstructus difficultas. C. 87⁵

Many have conquered the Faults and Impediments of Nature by Study, Industry, and Diligence. Multus natura vitium & impedimentum meditatio, industria, & diligentia superare. 87⁶

The Cause.

Men were born for the sake of Men. Homo homo causa³ generari. C. Off. 1. 87⁷

Wrong nobody for thy own Interest's Sake. Nemo, inis, c. violare tuis commodum gratia. C. 87⁸

Malice [Ill-will] is glad at another's Misfortune, and every is troubled at another's Good. Malevolentia letari [gaudere] alienus malum, & emulatio angere alienus bonum. C. 87⁹

The greater Part of Men destroyed by Pleasure. Voluptas homo pars major perire. Sen. Ep. 58. 88⁰

A whole Herd falls in Grex, gis, m. totus in agere 88¹
Fields

- Fields through the Scab and
Mange of one Hog. unus scabies, ei, f. cadere
porrigo, inis, c. porcus. Juv.
- 882 Do thy Endeavour, that
nobody may hate thee thro'
thy own Desert. Id ¹⁰ agere, nè qui
tuus tu meritum ²⁴ odiff
Publ.
- 883 The Moon shines by ano-
ther's Light. Luna lucere lux, eis, f
alienus.
- 884 What is more foolish, than
that one should value [be
pleased with; himself for
that which he himself did
not do? Quid stultior esse, quàm
(XVII.) alius id su
(XLVII.) placere, qui ipse
non ³ facere? Senec.
- 885 It is enquired, thro' what
Thing Ægisthus became an
Adulterer: The Cause is
evident; he was idle. Quæri, Ægisthus qui
res (CIV.) esse factus adul-
ter; In promptu causa
esse; desidiosus ² esse. O-
vid. Remed. 1.
- 886 It is Folly to die for Fear
of Death. Stultitia esse timor mori
mori. Sen. Ep. 70.
- 887 The Manners of Men are
changed by Adversity as well
as Prosperity. Mutari mos, ris, m. ho-
mo adversus res perinde
atque prosper. C.
- 888 It is no Excuse of Sin, if
you should sin for the Sake of
a Friend. Nullus esse excusatio
peccatum, si amicus causa
²³ peccare. Cic.
- 889 Some young Men, either by
a certain Felicity, or thro'
Goodness of Nature, or the
Management of their Pa-
rents, follow a right Course
of Life. Nonnullus adolescens,
five felicitas quidam, five
bonitas natura, five parentum
disciplina, rectus vita via
sequi. C. Off. 1.
- 190 All Men love themselves
naturally, by [Nature.] Omnis natura sui ipse
diligere. C.
- 891 Virtue is neither lost
by Shipwreck, nor by Fire,
nor is it changed by the
Alterations of Seasons and
Times. Virtus neque naufragi-
um, neque incendium amitti,
nec tempestas, nec tempus
oritur, n. permutatio mutari.
C. Par. 6.

Pythagoras thought it to ³ Credere, didi, esse sce- 892
a Wickedness, that Body lus, eris, n. (XVII.) pin-
ould be fattened with Body guescere corpus, oris, n. cor-
[one] Animal live by pus, alterque animans, tis,
a Death of another. m. animans vivere lethum,
Pythagoras. O.v. Met. 15.

Minds grow wanton most Luxuriare animus res 893
commonly by Prosperity; nor plerumque secundus; nec
it easy to receive good facilis esse æquus commo-
fortune with an even Mind, dum * mens, tis, f. capi. Ov.
Lat. good Fortunes to be * The Manner.
received.]

The Sharpness of the Mind Copia, cibus, i. m. subtili- 894
bindered by Plenty of tas animus impediri. Sen.
Lats.

¶ The Preposition is sometimes expressed.

ablative causæ & modi, &c. Lat. Synt. p. 92, n. 153, o.

¶ Those Things that are Qui cum perturbatio, nis, 895
me with Passion, can nei- f. fieri, is neque recte fieri
er be done well, nor ap- posse, nec ab hic, qui ad-
proved by those that are by. esse, probari. C.

Care ought to be taken, Cavere (LXXVII.) esse, 896
some should be punished, nè idem de causa alius
bers not so much as called pleæti, alius nè appellari
Question for the same Of- quidem. C.

aces [Causæ.]

Who would say, that it Quis ²⁸ dicere, xi, meli- 897
better to do any Thing us esse turpiter aliquid facere
sily with Pleasure, than re cum voluptas, tis, f. quam
honestly with Pain? honestè cum dolor, ris, m. C.

Let Anger be far off in Ira procul abesse in pu- 898
nishing, with which no- nire, cum qui nihil rectè
ing can be done well, no- fieri, nihil consideratè pos-
ing considerately. se. C.

The Multitude esteems few Vulgus ex veritas, tis, f. 899
Things according to Truth, paucus, ex opinio, nis, f.
any Things according to multus aestimare. C.
Opinion.

LXIV. The Word of Price is put after Verbs (or Adjectives) in the Ablative Case Quibuslibet Verbis, &c. Lat. Synt. p. 92, n. 153, o

- 900 I will not buy Hope with a Price. Spes, i. f. pretium non emere. Terent.
- 901 Virtue is valued at a great Price every where. Magnus ubique pretium virtus aestimari. Val. Max.
- 902 Anger and Madness are occasioned to Men by this [from hence] because they value little Things at a great Rate. Inde homo ira & infamia esse, quod exiguum magnum aestimare. Senec.
- 903 Nothing costs dearer than that which is bought with Prayers. Nullus res carius constat, quam qui, preces, ut f. pl. emi. Senec.
- 904 Despise Pleasure; Pleasure does Harm being bought with Pain. Spernere voluptas, tunc nocere emptus dolor, is, m. voluptas, tunc, f. Hor.
- 905 Bad Pleasures cost a Man dear. Homo (XLVI.) magnus malus gaudium constare.
- 906 Plato says excellently, that those Things are too much, which Men buy with Life. Egregie Plato dicere, nunc mis esse, qui homo (CV) emere vita. Senec.
- 907 Many a Place of Honour is sold for Gold. Plurimus aurum veniunt honos, ris, m. Ov.
- 907 This Man sold his Country for Gold. Vendere didi, hic aurum patria. Virg.

LXV. Except these Genitives, when they are put alone without Substantives, Tantum, quanti, pluris, minoris, tantivis, &c.

Excipiuntur hi Genitivi, &c. L. S. p. 92, n. 153, o

- 909 Those Things please more, which are bought at a dearer Rate. Magis illud juvare, quam plus emi. Paterc.

To act considerately, is of *Consideratè agère plus* 910
 ere Value than to think *esse, quàm cogitare pru-*
denter. C. Off. 1.

That which is necessary, *Quantum quantum bene* 911
 well bought, at how *emi, qui necesse est. C.*
Att. 1.2. 23.

That which is not neces- *Qui non opus esse* 912
 ry, is dear at a Penny. *(LXIV.) as, ffs, m. cha-*
rus esse. Sen.

Nothing shall cost a Fa- *Res nullus minus, oris,* 913
 ther less than his Son. *constare (XLVI.) pater,*
quàm filius. Juv.

They never consider, how *Non unquam reputare,* 914
 dear their Pleasures cost *quantum (CLV.) sui gau-*
dium constare. Id.

LXV. Verbs of Plenty or Scarceness,
 lling, emptying, loading, or unloading,
 will have an Ablative Case.

Verba abundandi, &c. *Lat. Synt. p. 93,*
n. 154, o.

Nature wants few and *Natura paucus res &* 915
 all Things. *parvus egere.*

Souls are free from Death; *Mors, tis, f. carere ani-* 916
 and Verses are free from *ma; & carmen, imis, n.*
 Death. *mors carere.*

He ought to be without *Carere debere vitium,* 917
 fault, that is, preparèd to *qui paratus esse in alter*
 speak against another. *dicere. C.*

Eminent Things are ne- *Nunquam eminens, tis,* 918
 ver free from Envy. *invidia carere. Vell. Paterc.*

Dost thou think thou canst *Censerene tu posse repe-* 919
 find any Woman that is *rire ullius mulier, qui (CV.)*
 without Fault? *carere culpa? Ter.*

The Belly has no Ears. *Venter carere auris, is, f.* 920
 To be innocent, is a great *Vacare culpa magnum* 921
 comfort. *esse solatium. C.*

- 922 *All Punishment and Chastisement ought to be without Reproach.* Omnis animadversio castigatio contumelia vacare [XII.] debere.
- 923 *Greatness of Mind, if it is without Justice, is in Fault, for nothing is honourable that is without Justice.* Animus magnitudo, iustitia vacare, in vitium esse. Nam nihil honestum esse, qui iustitia vacare.
- 924 *Fortune frees many bad Men from Punishment, none from Fear.* Multus malus fortunaberare pœna, metus, nemo, inis, n. Sen. Ep. 98.
- 925 *Men abounding in Wealth, are often puffed up with Disdainfulness.* Homo divitiarum, affluens sæpe efferri fastidium. C. Am.
- 926 ¶ *We see some Men flowing with Money and Wealth, yet to desire those Things most with which they abound.* Videre quidam homines circumfluens pecunia opesque tamen is desiderare maxime qui abundare. Par. 1.
- 927 *Tantalus, they say, always wants, always abounds with, clear Water.* Tantalus, aio, semper egere liquidus, semper abundare aqua. Ov.
- 928 *Themistocles was more willing to have a Man that wanted Money, than Money that [wanted] a Man.* Themistocles mallevir, vir, qui pecunia egere, quam pecunia quivir. C.
- 929 *He enjoys Riches most, that wants Riches least.* Is maximè divitiis (LXVIII.) frui, qui minimè divitiarum indigere. Sen.

¶ LXVII. Sometimes a Genitive or Ablative; as, Egeo, indigeo, tui, or te.

Ex quibus quædam, &c. Lat. Synt. p. 93 n. 154,

Examples of the Genitive.

- 930 *A mad Man needs a Keeper.* Insanus custos, dis, f. gère.

Utor, fungor, fruor, potior, &c. 183

Nature decreed, that one
Man should stand in Need
of another.

We ought to help those,
rather than others, who
most want Relief.

It is most certain Poverty,
when you want something.

We have drawn Under-
standing sent down from the
heavenly Tower; which
creatures inclining down-
wards, and looking upon the
earth, want.

Natura velle, volui, al- 931
ter alter indigere. C. Cæ-
con. 1.

Is potissimum opitulari 932
debere, qui opes maximè
indigere. C. Off. 1.

Certissimus paupertas, 933
tis, f. esse, cum aliquid¹³
indigere. C. Cæcon.

Sensus, us, m. à cœlestis 934
demissus trahere, xi, arx,
cis, f. qui egere pronus, &
terra spectans. Juv. 15.

LXVIII. Likewise Utor, fungor, fruor,
potior, dignor, nitor, vescor, gaudeo, as-
uesco, affuefacio, muto, verito, munero,
communico, fido, confido, impertio, im-
pertitor, govern an Ablative Case.

Fungor, fruor, &c. Lat. Synt. p. 93, n.
154, o.

Most People use too much
indulgence towards their
children.

They that practise Libe-
rality, procure Good-will to
themselves.

We must use our Time;
our Life glides away with
quick Foot.

We cannot make Use of
our Understanding well, be-
cause it is filled with much Meat
and Drink.

Plerique nimius indul- 935
gentia in liberi, orum, m.
pl. suis uti.

Qui liberalitas, tis, f. 936
uti, benevolentia sui con-
ciliare. C.

Uti esse ætas, tis, f. ci- 937
tus, pes dis, m. labi ætas.
Cic.

Mens, tis, f. rectè uti 938
non posse, multis cibus &
potio, nis, f. (LXVI.) com-
pletus. C. Tusc. 5.

- 939 The Conveniencies which we use, the Light which we enjoy, the Breath which we draw, is given and bestowed upon us by God. Commodum qui utitur, f. qui frui, spiritus, m. qui ducere, à Deus egredi (XIII.) dari atque impartiri. G. pro Res. Am.
- 940 The Good enjoy eternal Life in Heaven. Bonus in cœlum æternum sempiternum frui. C.
- 941 Do not think that thou wert born for this only Thing; that thou mightest enjoy Pleasures. ⁹ Cavere ²² credere hic unus res tu natus esse ut frui voluptas, tis, f. C. Fin. 2.
- 942 Use thy Ears oftener than thy Tongue. Auris, is, f. frequentius quam lingua uti. Sen.
- 943 We do not use Water, nor Fire, on more Occasions than Friendship. Non aqua, non ignis, m. plus, ris, (CH.) loco uti, quam amicitia. C. Am.
- 944 Men may make Use of Beasts for their Profit without Injustice. Bestia homo ad utilitatem, f. suus uti posse sine injuria. C. c.
- 945 The young Man delights in Horses and Dogs. Juvenis gaudere equis canisque. Hor.
- 946 Delight not in vain Things. Ne ¹⁰ gaudere vane Senec.
- 947 It is a savage Cruelty to delight in Blood and Wounds. Ferinus rabies, i, f. effundere sanguis, nis, m. gaudere vulnus, eris, n. Senec.
- 948 Good Men delight in Equity and Justice. Equitas & Justitia gaudere [delectari] vir bonus Quipena frui [gaudere] ferus esse. Cland.
- 949 He that delights in punishing, is savage. Certe nihil homo potest melior esse, quam vacare omnis dolor, i, m. & molestia, perfruique maxime & animus & corpus, ori n. voluptas. C. 2. Plin.
- 950 Certainly nothing can be better for a Man than to be free from all Pain and Trouble, and to enjoy the greatest Pleasures both of Mind and Body. Is res, qui ¹⁴ abundare exportatio, nis, f. & is, q
- 951 There would be no Exportation of those Things, where

in we abounded, and no [†] ¹⁴ egēre, investio, nis,
Importation of those Things f. nullus esse, nisi hic mu-
that we wanted, unless Men nus, eris, n. homo ¹⁴ fungi.
performed these Offices. Id. Off.

† Rule LXVI.

I will do the Office of a Fungi vicis cos, tis, f. 952
Whetstone. Hor.

What is more glorious, Quid esse gloriosior, 953
than to change Anger into quam ira amicitiam mutare?
Friendship? Sen.

It becomes thee to rely on Tu virtus, tis, f. decēre 954
Virtus, rather than on potiūs, quam sanguis, nis,
Blood. m. niti.

Jason got the Golden Jason aureus vellus, eris, 955
Fleece. n. potiri, tus sum.

* Potior sometimes governs a Genitive Case, the
Ablative Case of the former Substantive being under-
stood: As Rerum potiri [scil. imperio] to have the
chief Rule, to be Lord of all.

Cleanthes thought the Cleanthes sol, is, m. do- 956
Sun was chief Ruler and minari & res potiri putare.
Lord of all Things. C. Acad.

Men, who could not be a Homo qui cæterus animal, 957
Match for other Animals is, n. par, is, esse non (CV.)
if they were separated, be- ²³ posse, si seduci, societas,
ing strengthened by Society, tis, f. munitus res potiri.
are Lords of all. Senec. de Benef. 4.

The Roman People got the Populus Romanus socius 958
Government of all Lands by defendendus (N. 57.) ter-
defending their Allies. ra omnis ³ potiri. Cic.

So, potiri urbis, i. e. imperio. Potiri hostium, [sc. imperio,
victoria] to conquer the Enemies. Potiri hostium, [sc. urbs].
To be made Prisoner of the Enemies; to get the City of the Enemies;
which a Captive may in some Sense be said to do.

LXIX. Verbs that signify receiving, distance, or taking away, will have an Ablative Case with a, ab, è, ex, or de.

Quædam accipiendi, &c. Lat. Synt.

94, n. 155,

959 Death takes us away from Evils. Mors à malum ego a ducere. C. Tusc. 1.

960 Rashness differs very much from Wisdom. Temeritas à sapientia diffidere plurimum. C.

961 We are further removed from the Nature of Beasts. Nullus res longius ab à natura fera, quàm ratio in nothing, than in Reason & oratio. C. Off. 1. and Speech.

Note, The Preposition is sometimes left out after disto, & jungo, sejungo, sepono, sermoveo. Also after absterreo, decutio, —duco, —mo, —ripio, —traho; ex—cutio, —traho, according to Rule CIII. See the Index Var. Struct.

LXX. The Ablative Case after Verbs taking away, may be turned into the Dative.

Vertitur hic Ablativus, &c. Lat. Synt.

p. 94, n. 155,

962 Time takes away Grief from People. Dies adimere ægritudinis, f. homo. Ter.

963 Take not away from another what is his. Ne suus adimere alteri. Plaut.

964 Pain takes away from a Man the Enjoyment of all good Things. Auferre homo fructus, m. bonum omnis dolor.

965 From whom would not Solitude take away the Enjoyment of all Pleasures? Quis non auferre fructus voluptas omnis solitudo? C. Am.

966 I should not a wise Man, if he be ready to die with Hunger, take away Meat Nonne sapiens, si famelicus, f. confici, auferre cibum a ter homo ad nullum.

from another Man, that is *res utilis*? *Minimè vero.*

aid for nothing? No, by *Id. Off. 3.*

Means.

The Nile falling down, *Nilus præcipitans sui* 967

takes away Hearing from *frigor, is, m. auditus, us,*

those that dwell near it *m. accola auferre. Plin.*

with its Noise.

To take away from ano-

ther, is both against Justice,

and against Nature.

Detrahere alter, & alie- 968

nus à justitia, & contra

natura esse. C.

If every one of us

could take away what he

could from everyone for the

sake of his own Advantage,

the Society of Men must

needs be overturned.

Si unusquisque ego 22 969

detrahère, xi, quæ quisque

posse emolumentum suus

gratia, societas homo [ut]

(CV.) everti necesse esse

Id. Off. 3.

Let Wine be kept from

hot Tempers.

Calens ingenium vinum 970

subtrahi. Senec.

Every one can take away

life from a Man, but no-

body Virtue.

Eripere vita nemo non 971

homo posse, at nemo virtus.

The Labour of Poets de-

stroys all Things from Fate,

and gives Eternity to mor-

tal Nations.

Vates, is, c. labor om- 972

nis satum eripere, & popu-

lus donare mortalis ævum.

Lucan. 9.

Naughty Folly is thought

to depart from him, to whom

God gives an Estate.

Qui res dare Deus, hic 973

decedere prævus putari stul-

titia. Vid. Hor. Ep. 2. 2.

LXXI. A Noun or Pronoun Substan-
tive with a Participle, having no Word
whereof it may be governed, shall be put in
the Ablative Case absolute.

Quibuscumque Verbis, &c. *Ibid.*

When there is no other Participle joined with the
Substantive, the Participle Being is expressed in the
English, and Existence understood in the Latin.

Nothing

- 974 Nothing is better than Friendship, Virtue being excepted. Nihil amicitia præstabilior esse, exceptus virtutis, f. C. Am.
- 975 God has given nothing better than Friendship to Man, excepting Wisdom. Amicitia nihil melius exceptus sapientia, homo, Deus³ dari, tus, sum. C.
- 976 Shame being lost, all Virtue is lost. Pudor amissus, omnis virtus⁶ perire.
- 977 What Pleasure of Life can there be, Friendship being taken away? Quis posse esse iucunditas vita, sublatus amicitia? C.
- 978 Love and Friendship being taken away, all Pleasure is taken away out of the World [Life.] Charitas benevolentiaque sublatus, omnis esse è vita sublatus iucunditas. C.
- 979 Thou shalt condemn nobody, the Matter not having been examined. Damna nemo, in causa non cognitus.
- 980 No guilty Person is acquitted, himself being Judge. Sui iudex, icis, c. nemo nocens absolvi. Juv.
- 981 ¶ A fawning Friend may easily be distinguished and discovered from a true one, Diligence being used. Blandus amicus à vero facile secerni & internoscere, diligentia adhibita. C. Am.
- 982 Every good Man follows that which is brave and excellent, despising and condemning Pleasure. Qui pulcher & præclarus esse, spretus & contemptus voluptas, optimus quisque sequi. C. Sen.
- 983 Thou shalt say or do nothing, Minerva being unwilling. Tu nihil invitatus dicere facereve Minerva. Hor.
- 984 Nothing is becoming, Minerva being unwilling (as they say), that is, Nature opposing and resisting. For it signifies nothing to strive against Nature, nor to pursue [aim at] any Thing which thou canst not attain. Nihil decere, invitatus (aio) Minerva, id esse, adversans & repugnans naturae. Neque enim attine natura repugnare, quicquam sequi, qui affici (CV.) nequire. C. Off. 1.

Nature has given us the Use of Life, as it were of Money, no [Pay] Day being appointed
Natura ego dare, dedi, 985
usura vita, tanquam pecunia, nulla pręstituta dies. C. Tusc. i.
 Dost thou grow milder and better, old Age coming on?
Lenior & melior fieri, 986
accedens senectū? Hor.
 He that has determined a Thing, one Side being unhard, tho' he has determined right, has not been just.
Qui statuere aliquid, pars 987
inaud tus alter, æquus licet (cvi.) statuere, haud æquus esse. Sen.

|| It may be resolved by *dum*, while; *cum*, when; *quando*, when; *si*, if, &c. either in Latin or English.

How well did they live, Saturn being King [while Saturn was King?]
Quam bene vivere, xi, 988
Saturnus rex, gis, m. [dum Saturnus esse rex?] Tibul.

The old Man is a Commander of the Time that was, being a Boy [when he was a Boy,] a Censurer and Corrector of younger [People]
Senex esse laudator temporis, oris, n. actus, sui puer [cum ille esse puer,] censor castigatque minor. Hor.

Labour is fruitless, Nature striving [if Nature strives] against it.
Natura reluctans [si natura reluctari] labor irritus esse. Senec.

Why does any one want what is not deserving it, thou being rich [while thou art rich?]
Curegēre indignus quisquam, tu dives, itis? Quare, templum ruere antiquus? Hor. [i. e. Dum tu dives es.]

Why do ancient Temples fall down?
Serō & nequicquam acceptus jam janua damnum claudi. Vid. Jup. Sat. 13.

The Gate is shut too late and in vain, when the Loss is already sustained.
Qui puer, totus surgere gens, tis, f. aureus mundus Virg. (V. sup. pag. 14.)

Who being a Child, the Golden Generation shall rise in all the World.
Con-

Construction of Passives.

LXXII. A Verb Passive (*whether Personal or Impersonal*) will have after it an Ablative Case of the Doer, with a Preposition; as, Virgilius legitur à me, Virgil is read by me.

LXXIII. Sometimes a Dative; as, Virgilius legitur mihi, Virgil is read by me. Non audior ulli, I am not heard by any.

Passivis additur Ablativus, &c. L. S. p. 95, n. 156.

And the same Ablative or Dative shall be put in the Nominative Case to the Verb in the Active Voice; as the following Example will demonstrate.

Examples of the Ablative Case of the Doer.

- 994 Poverty shows by whom thou art loved. Poverty shows who loves thee. Paupertas ostendere quis (CIV.) amari. Se. Paupertas ostendere quis (CIV.) amare tu.
- 995 He is miserable, who neither loves any one, nor is himself beloved of any. He is miserable, who loves not any one, and whom nobody loves. Miser esse, qui neque diligere quisquam, nec ipse ab ullis diligi. C. At. Miser esse, qui non diligit quisquam, quique nemini, c. diligere.
- 996 Nothing can be well done by an angry Person. An angry Person can do nothing well. Nihil recte fieri posse iratus. C. Iratus nihil recte facere posse.

- Not only the Mind, but Non modo animus ab 997
the Body, is discom- ira perturbari, sed etiam
posed by Passion. Passio does corpus, C. Ira non modo
not only discompose the Mind, animus perturbare, sed
but also the Body. etiam corpus, oris, n.
- The Affairs of a good Man Bonus vir res nunquam 998
are never neglected by God. à Deus negligi. C. Deus
God never neglects the Af- nunquam negligere res vir
fairs of a good Man. bonus.
- Care is taken both for A Deus & civitas, tis, f. 999
States and for particular & singulus homo consuli.
Persons by God. God con- C. Deus consulere & civitas
sults both for States and for & singulus homo.
- It was excellently writ- Præclare ³ scribi, ptus 1000
ten by Plato [Plato writ ex- sum, à Plato, nis, n. [præ-
cellently] that we were clarè ³ scribere, psi, Plato]
born for ourselves only. ego non ego solum natus
esse. C. Off. 1.
- The vulgar Sort think that Vulgus is honestus puta- 1001
meanest, which is commended re, qui à plerique laudari
most [which most com- [qui plerique laudare.] C.
mend.] Tusc. 2.
- We are so formed by Na- Ita ³ generari à natura 1002
ture [Nature has so formed [natura ita ego generare] ut
us] that we do not seem to non ad ludus jocusque fac-
be made for Sport and Jest. tus esse ¹³ videri. C. Off. 1.
- The Pleasures of the Body Voluptas corpus, oris, n. 1003
were truly called by Plato, verè à Plato dici, tus sum,
Allurements and Baits to illecebræ, arum, f. pl. &
poils. Plato truly called the esca * malum. C.
- Pleasures of the Body the * Rule XXI.
Allurements and Baits to Plato verè ³ dicere, xi,
evil [Evils.] voluptas corpus illecebræ
& esca * malum. C.
- Snares are laid for Souls Anima (XLVI.) tendi 1004
Pleasure [Pleasure lays infidiæ, arum, f. pl. à vo-
snares for Souls.] luptas [voluptas tendere in-
fidia anima.] C.

- 1005 *The covetous Man does not possess Riches, but is possessed by Riches [Riches possess him.]* Avarus non possidere dicitur vitia, arum, f. pl. sed à divitiis possideri [divitiis possidere ille.] Val Max.

¶ Examples of the Dative of the Doer.

- 1006 ¶ *I had rather be approved by one good Man, than by many bad Men. I had rather that one good Man should like me, than many bad.* Malle probari unus bonus quam multus malus. Aulion. Malle unus bonus ego probare, quam multus malus.
- 1007 *By whom has not the Wealthiness of rich Cræsus been heard of? Who has not heard of the Wealthiness of Cræsus?* Dives, itis, audiri quoniam opulentia Cræsus non. Ov. Quis non audit opulentia Cræsus.
- 1008 *Glory has been gotten by many [many have gotten Glory] by ingenuous Aris.* Ars, itis, f. ingenuus queri, situs sum, gloria multus [multis querere, f. vi, gloria] Ov.
- 1009 *To People that are sailing those Things that stand seem to move [be moved]. People that are sailing think those Things to move, that stand.* Navigans moveri videtur is, qui stare. C. Navigans putare is moveri, qui stare.
- 1010 *It is not perceived by one that always lives in laudable Exercises [one that always lives in laudable Exercises does not perceive] when old Age creeps upon him.* Semper in studium honestus vivens non intelligitur [semper in studium honestus vivens non intelligitur quando (CIV.) obrepit senectus. C. Sen.

¶ LXXIV. The Participles of Verbs Passive, and all other Participles signifying passively, most commonly have the Dative Case after them.

Quorum participia, &c. Lat. Synt. p. 96, n. 156, 10.

¶ The Path of Death Semel omnis calcandus, 1011
once be trod by all. esse via lethum. Hor.

Death is not to be feared Non esse mors, tis, f. 1012
good Men. metuendus bonus.

Consider that nothing is Cogitare nihil in vita, 1013
be desired by thee in the expetendus esse, nisi qui lau-
world, but that which is dabilis & præclarus (CV.)
admirable and excellent. esse. Cic.

Let us always live so, as Semper ita vivere, ut 1014
think that an Account ratio ego reddendus [esse.]
shall be given by us. 22 arbitrari. Cic.

Wars detested by Mothers. Bellum mater detestatus. 1015
Hor.

* The Preposition before the Ablative Case is sometimes omitted. As Conjuge deferor. Ov. Epist. 12.
tempore deficiat. Id. Consilio & ratione deficitur.

¶ LXXV. More especially the Preposition left out, when the Ablative Case signifies the Instrument, Cause, or Manner, as well as the Agent.

Examples.

¶ We are forbidden by Lex, gis, f. natura pro- 1016
the Law of Nature to do hiberi facere injuria. C. Off.
injury. The Law of Nature 3. Lex natura [vel, natura
or, Nature by its Laws] lex suus] prohibere ego fa-
bids us to do Injury. cere injuria.

- 1017 All Things are governed by the Divine Mind and Providence. The Divine Mind and Providence govern all Things. Or, God governs all Things by his Providence. *Omnis regi divinus est, f. & providentia. Divinus mens & providentia regere omnis. Vel regere omnis providentia suis.*
- 1018 Excellent Tempers [Wits] are excited by Glory. Glory excites excellent Tempers. *Præclarus ingeniorum incitari. C. Gloria incitare præclarum ingenium.*
- 1019 Nobody was ever made immortal by Idleness. Idleness never made any one immortal. *Nemo unquam immortalis fieri factus. C. Ignavia nec unquam immortalis facere, feci.*
- 1020 Prosperity is adorned, and Adversity is helped, by Learning. Learning adorns Prosperity, helps Adversity. *Literarum, arum, f. pl. secundæ ornari, adjuvari. C. Literæ ornare secundæ, adjuvare versæ.*
- 1021 Grievs are mitigated by Time. Time mitigates Grievs. *Dolor, is, m. mitigare. C. Vetustas, tis, f. Vetustas mitigare dolor.*
- 1022 Men are deceived by the Appearance of Good. An Appearance of Good deceives Men. *Homo decipi species bonum. Species bonum decipere homo.*
- 1023 We are all drawn by the Desire of Praise. The Desire of Praise draws us all. *Trahi omnis laus, desiderium. Cic. Laus trahere ego omni.*
- 1024 Good-will is got by Benefits. Benefits get Good-will. *Benevolentia beneficii capi. C. Beneficium capi benevolentia.*
- 1025 Men are caught with Pleasure, as Fishes with a Hook. Pleasure catches Men, as a Hook does Fish. *Voluptas capi homo, hamus, i, m, piscis. Voluptas capere homo, hamus piscis, is, m.*
- 1026 Profit is outweighed by Honesty. Honesty outweighs Profit. *Commodum præponderare honestas. Cic. Honestas præponderare commodum.*

Fortune is formed to every
by his own Manners. Every
own Manners form For-
to every Man. Every
forms Fortune to him-
by his own Manners.
The Manners of Men are
ed by Adversity as well
Prosperity. Adversity
the Manners of Men,
as Prosperity.

The Good delight in [are
ghted with] the Con-
sation of the Good. The
versation of the Good de-
the Good.

Every one is most drawn
his own Delight. His
Delight draws every
most.

Stones are made hollow
Water: A Ring is worn
by Use. Water makes
Stones: Use wears
a Ring.

The Wicked are always
mented by their Conscience
Conscience of their
ad.] Conscience always
ments the Wicked.

God gave Reason to Man,
which the Appetites of the
and might be governed,
which might govern the
petites of the Mind.]

Fortuna suos quisque
fingi, mos, ris, m. Cic.

Suos quisque mos fingere
fortuna. C. Nepos.

Quisque sui fortuna sin-
gere suos mos.

Mutari mos homo ad-
versa res, perinde atque
prospera. C. Am.

Adversa res mutare mos
homo, perinde atque pro-
pera.

Bonus bonus familiari-
tas delectari. C. Am.

Bonus familiaritas de-
lectare bonus.

Suos quisque studium
maximè duci. Suos stu-
dium quisque ducere maxi-
me.

Saxum cavari aqua: 1031
consumi annulus usus, us, m.
Ov.

Aqua cavare saxum: u-
sus consumere annulus.

Improbis, i, m. animus
conscientia semper cruciari.
C.

Animus conscientia sem-
per cruciare improbus.

Deus hominibus dare, 1033
dedi, qui t regi animus ap-
petitus, us, m. [qui t regere
animus appetitus.] C.

† Rule CV.

LXXVI. When two Verbs come immediately together, or not having a Nominative Case, nor a Conjunction Copulative, or other Particle of Connexion between them, the latter shall be the Infinitive Mood.

Quibusdam tum Verbis, tum Adject. &c.

Lat. Syntax, p. 96, n. 156, o

N. B. An Infinitive Mood may be governed also by the Participle, as well as of the Verb: Also of a Noun Adjective.

- | | | |
|------|---|---|
| 1034 | All desire to know. | Scire velle omnis. |
| 1035 | Nobody makes Haste enough to live, i. e. to live well. | Properare vivere nemis. Mart. |
| 1036 | Money cannot change Nature. | Natura mutare pecuniam nescire. Hor. |
| 1037 | A good Man delights to be admonished. | Admoneri bonus gaudere. Senec. de Ira. |
| 1038 | Friendship cannot be but amongst the Good. For Friendship cannot be without Virtue. | Amicitia, nisi inter bonos, esse non posse. Nam sine virtus amicitia esse non posse. C. Am. |
| 1039 | Virtue cannot die, nor be taken away by Force, or by Stealth. | Virtus non posse em, ori nec eripi, nec surripi. Cic. |
| 1040 | He that does not know how to hold his Tongue, does not know how to speak. | Qui non nosse, vi, taceri, nescire loqui. |
| 1041 | Physick cannot take away the knotty Gout. | Tollere nodosus nescire medicina podagra. |
| 1042 | A Word let go cannot return. | Nescire vox, cis. f. missus reverti. Hor. |
| 1043 | Nobody can be happy without Virtue, | Nemo posse esse beatus sine virtus. C. |

Love,

Love, if thou wouldst be *Si velle amari, amare, 1044*
Senec.

¶ Neglected Fires are *Neglectus solere incen-* 1045
 wont to gather Strength. *dium sumere vires, ium, f.*
pl. Hor.

It is a foolish Thing to *Qui cavere (CV.) posse, 1046*
 offer that which thou may- *stultus admittere esse. Ter.*
 prevent.

Beware that thou dost *39 Committere cavere 1047*
 not commit any Thing, *qui mox mutare (CV.)*
 which thou wouldst pre- *laborare. Hor.*
 vently strive to alter.

The young Man is like *Cereus in vitium flecti, 1048*
 Wax, to be bent towards *monitor, is, m. asper esse*
 soft, rough to Monitors, and *juvenis, cupidusque & a-*
 eager and hasty to leave *matus relinquere pernix.*
 things loved. *Hor.*

Good Men hate to sin, *3 Odi peccare bonus vir- 1049*
 thro' Love of Virtue. *tus amor.*

Good Men hating to sin, *Exosus peccare bonus vir- 1050*
 thro' Love of Virtue. *tus amor.*

Latter Thoughts (as they *Posterior cogitatio [ut 1051*
 are) are wont to be the more *ai] sapientior solere esse.*
 wise. *C.*

Since that which thou *Quando is fieri, qui 1052*
 wouldst have, cannot be *velle, non posse; velle*
 time; be thou willing [to *is, qui (CV.) posse [fieri.]*
 have] that which may [be *Ter.*
 done.]

He that does not forbid *Qui non vetare pecca- 1053*
 sin, when he can, com- *re, cum posse, jubere.*
 mands [it.] *Sen.*

No Art, no Hand, no *Natura solertia nullus 1054*
 Workman, can reach the *ars, tis, f. nullus manus,*
 Wisdom of Nature in imi- *us, f. nullus opifex conse-*
 tating [it.] *qui posse imitari. C.*

The Spaniards were a *Hispani esse prodigus 1055*
 people prodigal of Life, and *gens, tis, f. anima, &*
33 very,

very ready [easy] to hasten properare facillimus mors,
Death. tis, f. Sil.

See more Examples above, Part I. No. 34 & 35. And Rule XXXIX.

This Infinitive Mood supplies the Place of the Case after the Verb, and answers to the Question WHAT? *As Cupio discere, i. e. doctrinam.*

LXXVII. The English of the Infinitive Mood Active, coming after one of these Substantives, Studium, causa, tempus, gratia, otium, occasio, &c. must be made by the Gerund in Di.

Gerundia in Di pendent, &c. p. 96, n. 157, o.

- 1056 There are a thousand Arts to hurt. *Esse ars, tis, f. mille nocere. O-v.*
- 1057 Pleasure often leaves Causes to repent. *Voluptas sæpe relinquere causa pœnitere. C.*
- 1058 Nature is a very good Guide to live well. *Natura esse optimus dux, f. recte vivere. C.*
- 1059 We are all enflamed with a Desire to live happily. *Beatè vivere cupiditas omnes incendi.*
- 1060 The Hope of Impunity is a very great Temptation to sin. *Spes impunitas, tis, f. maximus peccare illecebre esse. C.*
- 1061 Nature gives to Animals one Time to act, another to rest. *Natura tribuere animantibus alius tempus, oris, n. agere, alius quiescere. C.*
- 1062 ¶ Let us remember, that we are come into this World as into a Lodging, not as into a Home. For Nature has given us here an Inn to stay in, not a Place to dwell in. *Meminisse (Numb. 11.) ego venire in hic vita tanquam in hospitium, non tanquam in domus. Natura enim hic commorari diversorium, non habitare locus ego dare, dedi. C. de Sen.*

A Custom

A Custom of drinking in- *Bibere consuetudo augere* 1063
 cases the Desire [of it.] *aviditas. Plin.*
 A Whetstone, incapable *Acutus reddere cos, tis,* 1064
 self of cutting, is able to *f. ferrum valere, exors*
 take Iron sharp. *ipse secare. Hor.*

LXXVIII. The English Must or Ought
 may be read by the Gerund in-Dum with the
 Verb Est set impersonally. And then the No-
 minative Case in English must be the Dative
 Latin.

Cum significatur necessitas, &c. Lat. Synt.

p. 97, n. 157, o.

Note, The Dative Case is most commonly understood.

I must govern my Tongue. *Lingua (LI.) moderari* 1065.
esse ego. Plaut.

We must spare tender *Parcere esse (XLVII.)* 1066
 things. *tener. Juv.*

We must resist Passion. *Resistere esse (XLVIII.)* 1067
iracundia.

Meditate dai'y, that we *Quotidie meditari, re-* 1068
 ought to resist Passion. *sistere esse iracundia. C.*

We ought not to be very *Non esse graviter irasci* 1069
 angry with Enemies. *inimicus (LIV.)*

They are not to be listened *Non audiendus esse, qui* 1070
 who think that we ought *graviter irasci esse inimicus*
 to be very angry with Ene- *putare. C. Am.*

How late is it to begin to *Quam serus esse, tum* 1071
 do then, when we must *vivere incipere, cum de-*
 leave off! *finire esse? Senec.*

We must be upon our *Animadvertere esse, ne* 1072
 guard, lest we should be *callidus assentatio, nis, f.*
 caught with crafty Flattery. *(CVI.) capi. C. Am.*

We ought to take Care, *Efficere esse, ut appetitus,* 1073
 that the Appetite obeys Rea- *us, m. ratio (CVI.) obe-*
 dire. *Id.*

We

- 1074 We ought to be free from all Perturbation of Mind. *Vacare esse omnis animus perturbatio. Id.*
- 1075 ¶ We ought even the more carefully to beware of those Faults [Sins] which seem small ones. *Qui parvus vidēri esse delictum, ab hic esse etiam diligentius declinare. C. Off. 1.*

See more above in the First Part, where the several Constructions of the Gerunds and Supines are largely exemplified.

Time.

LXXIX. Nouns that signify Part of Time are commonly put in the Ablative Case.

Quæ significant partem temporis, &c.
Lat. Synt. p. 98, n. 150, o

Examples.

- 1076 Death hangs over us every Hour. *Mors ego omnis obdrampendere. C. Sen.*
- 1077 Plato died writing in his one and eightieth Year. *Plato unus & octogessimus annus scribens mori, tum sum. C.*
- 1078 Let the Ground rest on a Holiday, let the Plowman rest. *Lux; cis, f. sacer requiescere humus, requiescere arator. Ov.*
- 1079 Wicked Men carry their Wines in [their] Breast Night and Day. *Homo sceleratus necis, f. disque suis gestare in pectus, oris, n. testis, it. c. Juv. 13.*
- 1080 God pours out Gifts Days and Nights without Intermission. *Deus munus, eris, n. sine intermissio dies & nox fundere. Senec.*
- 1081 ¶ If thou shalt lavish away any Thing on a Holiday, thou mayest want on a Working-day. *Festas dies, m: si quid prodigere, egi, profestus egere²² licere. Plaut. Aul. 2. 7.*
- 1082 As Swallows in Summer-time, so false Friends are

Uthirundo, inis, f. affluere tempus, oris, n. sic fallus

band in the serene Time of
life; as soon as they shall
the Winter of Fortune,
they all fly away.

Sturdy Bullocks come to
the Plows in Time; Horses
are taught to endure hard
toils in Time.

The Star of Saturn fi-
nishes its Course in about
thirty Years; the Star of
Jupiter in twelve Years.

micus serenus vita tempus
præsto esse; simul atque for-
tuna hyems¹⁸ vidēre, de-
volare omnis. *Ad Heren.* 4.

Tempus, oris, n. difficilis 1083
venire ad aratrum juven-
cus; Tempus durus pati fræn-
num doceri equus. *Qv.*

Saturnus stella triginta 1084
ferè annus cursus, us, m.
suus conficere; Jupiter,
Jovis, m. stella annus duo-
decim. C.

LXXX. But Nouns that signify Conti-
nuance of Time are commonly used in the
Accusative Case.

Quæ autem durationem, &c. *Lat. Synt.*
p. 98, n. 158, o.

Examples.

The covetous Man is tor-
mented Days and Nights.

We ought to consider Days
and Nights that we must

Demosthenes was almost
100 Years before Cicero.

There is nobody so old,
who does not think that he
may live a Year.

No Man is certain that
his Riches shall remain to
him one Day,

Arganthonius came to
the Government 40 Years

Avarus dies noxque cru- 1085
ciari. C.

Dies & nox cogitare 1086
† esse mori † esse. *Id.*
† Rule LXXVIII.

Demosthenes annus pro- 1087
pe trecenti ante Cicero, mis,
m. esse. C.

Nemo esse tam senex, 1088
qui sui annus non (CV.)
putare posse vivere. C.

Nemo, inis, c. explora- 1089
tum habere divitiæ suus sui
permanfurus [esse] unus
dies. C. Par.

Arganthonius ad im- 1090
perium quadraginta an-
old,

old, reigned 80 Years, and
lived 120.

nus natus³ accēdere, *fi*,
o⁸⁰ginta³ regnare annus,
& centum & viginti³ vi-
vère, *xi*.

- 1091 ¶ They that prayed, and
sacrificed whole Days, that
their Children might out-
live them, were called su-
perstitious Persons.

Qui totus dies², precari
&² immolare, ut suos
liberi sui (XXXI.) super-
stes, *itis*, esse, superstitiosus
³ appellari. *C*.

§ Nevertheless, continued Time is sometimes put in the
Ablative Case.

Examples.

- 1092 † With Pythagoras Scho-
lars were obliged to be si-
lent five Years.

Apud Pythagoras disci-
pulus quinque annus²⁴ ta-
cēre esse. *Senec*.

- 1093 All our Life we must learn
to live; and all our Life
we must learn to die.

Totus vita vivère dis-
cēre esse; & totus vita
discēre esse mori. *Senec*.

- 1094 It is in a manner certain,
that Arganthonius reigned
eighty Years.

Arganthonius o⁸⁰ginta
annus³⁸ regnare prope
certus esse. *Plin*.

Space of Place.

¶ LXXXI. Nouns that signify Space be-
tween Place and Place, are commonly put
in the Accusative Case.

Spatium loci, &c. *Lat Synt. p. 99, n.*
159, 0.

- 1095 ¶ We ought not to depart
a Nail's Breadth from a good
Conscience.

A rectus conscientia non
oportere transversus un-
guis, *m. discedere. Cic*.

- 1096 Italy is an hundred and
twenty Miles from Sardinia;
Sardinia is two hundred
Miles from Africa.

Abesse Italia ab Sardi-
nia centum viginti millia
passus, *us, m. Sardinia ab-*
esse ab Africa ducenti mil-
lia passus. Plin.

Some-

Sometimes in the Ablative.

¶ *The Island Pharus, being once a Day's Sail distant from Egypt, is now joined to it by a Bridge.* Pharus Insula, quondam ¹⁰⁹⁷ dies navigatio, nunc, f. distans ab Ægyptus, nunc is pons, sis, m. junctus esse. Plin.

A Place.

Proper Names of Cities, Towns and small Islands, as also DOMUS and RUS, are used according to these following Rules.

IN or AT a Place is made by the Genitive Case, if the Noun be of the first or second Declension, and singular Number, otherwise by the Ablative.

LXXXII. 1 The Genitive Case.

Omne verbum admittit Genitivum, &c.

Humi, domi, &c. Lat. Synt. p. 100, n.

159, o.

In that Taxation, which the Vespasians being Censors made, three Persons at Parma gave in an hundred and twenty Years; at Brixellum, one, an hundred and twenty-five; two, an hundred and thirty, at Parma; one, an hundred and thirty-one, at Placentia; one Woman, an hundred and thirty-two, at Faventia; at Bononia one, but at Ariminum three, an hundred and thirty-seven. Is census, us, m. qui ¹⁰⁹⁸ Vespasianus Censor, is, m. ³ agere, egi, centum viginti annus, i. m. Parma tres ³ edere, didi; Brixellum unus centum viginti quinque; Parma duo centum triginta; Placentia unus centum triginta & unus; Faventia unus mulier CXXXII; Bononia unus, Ariminum verò tres, CXXXVII. Plin. l. 7.

¶ 'Tis

11099 ¶ 'Tis said that Milo Olympia per stadium in-
walked through the Course gressus esse Milo ⁴⁴ dic-
at Olympia, carrying [Lat. cum humerus ¹⁴ sustinere
when he carried] an Ox bos, vis, c. C. Sen.
on his Shoulders.

11100 Chilo a Lacedæmonian ex- Chilo Lacedæmonia-
pired when his Son was victor (LXXII) filius Olym-
Conqueror at Olympia. pia expirare. Plin.

11101 Hear, O young Men, the Audire, adolescens, tis, c.
Speech of Archytas the Ta- oratio Archytas, æ, Taren-
rentine, which was deli- tinus, qui ³ tradi, tus sum
vered to Cato, when he was Cato, nis, cum esse ado-
at Tarentum being a young lescens Tarentum : Nullus
Man : He said, that there capitalior pestis, is, f. quan-
was no Mischief more perni- corpus, oris, n. voluptas
cious given to Men by Na- homo ² dicere esse à natur
ture, than the Pleasure of datus. C.
the Body.

11102 There is always enough for Domus & foris ægre
one to be uneasy at, at home quod fit, satis semper esse
and abroad. Plaut.

11103 I (says Nafica to Enni- Ego (inquam Nafica
us) believed your Maid that Ennius) ancilla tuus cre-
you were not at home: do not dère tu non esse domus
you believe me myself? tu ego non credere ipse
Cic. de Or. 2.

So likewise we say, Humi, or Terræ, on the Ground
Belli, or Militiæ, at War.

LXXXIII. 2. The Ablative Case.

Versum si proprium loci nomen, &c.
Lat. Synt. p. 100, n. 160, O.

11104 There was one Argantho- ³ Esse Arganthonius qui-
nius at Gades, that reigned dam Gades, ium. f. pl. qui oc-
eighty Years. toginta annus regnare. C.
I call

I [call the Man] living *Rui, ris, n. ego vivens* 1105
 in the Country, thou callest *tu dicere in urbs, is, f.*
 the Man living] in the *beatus. Hor.*
City, happy.

¶ Such a one as the Learn- *Qualis eruditus solere* 1106
 are wont to call a wise *appellare sapiens, tis, in re-*
 Man, we have heard of *liquus Græcia nemo, in is,*
 one in all the rest of *c. Athenæ, arum, f. pl. unus*
 Greece, at Athens but one. *accipere, cepi. C. de Am.*
 So much Respect was no- *Nusquam tantum* ² tri 1107
 where given to Age, as at *bui ætas, tis, f. quantum*
 Lacedæmon; old Age was *Lacedæmon, is, f. nusquam*
 nowhere more honoured. ² *esse senectus honoratior.*
C. de. Sen.

At Athens an Action was *Athenæ adversus ingra-* 1108
 allowed by Law against *tus actio* ³ *constitui, tutus*
 ingrateful Persons. *sum. Val. Max.*

LXXXIV. To a Place is put in the Ac-
 cusative Case.

Verbis significantibus motum ad locum,
 &c. *Lat. Synt. p. 100, n. 160, o.*

Let him sail to Anticyra. *Navigare Anticyra. Hor.* 1109
 He went to Syracuse. *Syracusæ, arum, f. pl. sei* 1110
³ *conferre, tuli. C.*

¶ I think we must re- *Migrare [esse] Rhodus* 1111
 move to Rhodes. If better *arbitrari. Simelior casus*
 Fortune shall happen, we ¹⁸ *esse, reverti Roma. Id.*
 will return to Rome.

Canistius the Lacedæmo- *Canistius Lacedæmoni-* 1112
 nian, and Philonides the *us, & Philonides Alexander*
 Footman of Alexander the *Magnus cursor à Sicyon*
 Great, ran from Sicyon to *Elis, dis, f. unus dies MCCII.*
 Elis, 1202 Furlongs, in one *stadium (LXXXI.)* ³ *cur-*
 Day. *rere, cucurri. Plin.*

T *Regulus*

- 1113 *Regulus being taken Prisoner by the Carthaginians, when he had been sent to Rome, and had sworn that he would return, would not break his Promise given to the Enemy, though he was detained by his Friends.* *Regulus captus à Pœnus cum Roma mitti, sum, jurareque sui redire nolle fides hostis datus fœlere, etiam si ab amicis retineri. Cic.*

LXXXV. From a Place, or by a Place is put in the Ablative Case.

Verbis significantibus motum à loco, &

p. 101, n. 160, &

- 1114 *I received a Packet of Letters from Rome.* ³Accipere, cepi. Romæ sciculus literæ, arum, f. p. C.
- 1115 *I made my Journey by Laodicea.* Iter Laodicea ³ facere feci. C.
- 1116 *They did not stir from Home.* Domus sui non ³ commovere, vi, C.
- 1117 *An old and constant Opinion had spread in all the East, that it was in the Decrees of Fate, that some coming from Judæa should obtain the Government of the World at that Time.* Percrebescere, vi, totius Oriens, tis, m. vetus & constantis opinio, esse in fati ut is tempus, oris, n. Judæa profectus [aliqui] potiri (LXVIII. *) Suetonius in Vesp.

Impersonals.

LXXXVI. The Word that seems to be in the Nominative Case, shall be such Case as the Verb Impersonal will have after it. As *may, licet mihi. I am at leisure, vacat mihi. I repent, poenitet me. I am ashamed, pudet me. I am weary, tædet me. If you please, si placet tibi.*

See Examples under the Rules LXXXIX, XC, XCI, XCII

¶ LXXXVII

¶ LXXXVII. But if must or ought be latin'd by oportet, the Nominative Case to must or ought in English must in Latin be put to the Verb following, and make such case as that requires before it. As, I must, oportet me ire, or ut ego eam.

Examples.

He ought to obtain, who is a reasonable Thing.	Impetrare oportet is, qui æquus postulare. <i>Plaut.</i>	1118
Integrity and Innocence ought to be in him that accuses another.	Integritas atque innocentia esse oportere in is, qui alter accusare. <i>C.</i>	1119
He that accuses another Dishonesty, ought to look on himself.	Qui alter accusare probrum, is ipse sui intueri oportere. <i>Plaut.</i>	1120
Men ought to reckon, that all sees all Things, that all things are full of God.	Homo existimare oportere Deus omnis cernere, omnis Deus plenus esse.	1121
Thales said, that Men ought to reckon that God sees all Things, &c.	Thales dicere, xi, homo existimare oportere, Deus omnis cernere, &c. <i>C.</i>	1122
The Pleasures of the Body ought to be contemned and rejected.	Corpus, oris, n. voluptas contemni & rejici oportere.	1123
All People ought then most to meditate with themselves, how to bear adverse calamity, when Things are most prosperous.	Omnis, cum secundus res esse maximè, tum maximè sui cum meditari oportere, quis pactum adversus ærumna (CIV.) ferre. <i>Ter.</i>	1124
We must chuse the least Evils.	Ex. malum minimus oportere [nos] eligere. <i>C.</i>	1125
We must have an Ear easy to Accusations.	Difficilis oportere auris, is, f. [nos] habere ad crimen, inis, n.	1126

- 1127 Thou oughtest to eat, that thou mayest live; not to live, that thou mayest eat. *Esse oportere [te] ut vivas; non vivere ut esse.* *Ad Heron.*
- 1128 Thou oughtest to despise that which thou mayest lose. *Despicere oportere [te] qui posse dependere.*
- 1129 Thy Mind must judge itself rich, not the Speech of Men, not thy Possessions. *Animus tuus oportere se¹³ judicare dives, itis, non homo sermo, non possessio tuus. C. Par.*
- 1130 Thou must love me myself, not my Things, if we are to be true Friends. *Ego ipse [ut tu] ¹² amare oportere, non meus si verus amicus futurus sum. C. 1. Fin.*
- 1131 Every one must take Care for himself. *Sui quisque consulere oportere. C.*
- 1132 Place not the Hope of thy Affairs in the Rewards of Men; Virtue itself ought to draw thee to true Honour by its own Charms. *Ne spes ponere restuas in præmium humanus; tuus tu illecebra oportere [ut] ipse virtus ¹³ trahere ad verus decus, oris, n. Cic. Somn. Sc.*

* If the Verb following be impersonal, the Nominative Case to must or ought must be of such Case in Latin as the Impersonal requires after it. As, *Oportet credi mihi, I ought to be believed.*

- 1133 ¶ A Witness being an Enemy, must not be believed. *Inimicus testis credi non oportere. C.*
- 1134 When one shall have once forsworn himself, he ought not to be believed afterwards. *Ubi semel quis ¹⁹ perjurare, is credi postea non oportere.*

LXXXVIII. Interest and refert require a Genitive Case of all casual Words, except meâ, tuâ, suâ, nostrâ, vestrâ, and cuiâ.

Hæc impersonalia, Interest, &c. Lat. Synt.

p. 101, n. 160, o.

It is the Concern of all Men, to endeavour for Vir- *Interesse omnis, dare o-1135: pera virtus.*

It very much concerns the Publick, that all should *Vehementer interesse 1136: respublica, ut omnis²² consulere pax, cis, f. & concordia.*

It is all one to Theodorus, where he rots. *Nihil interesse Theodo-1137: rus, ubi (CIV.) putrescere.*

¶ When King Lyfimachus threatened the Cross to Theodorus, It is all one to Theodorus (says he) whether he rots on the Ground, or on high. *Cum Rex Lyfimachus 1138: Theodorus crux, cis, f. (LIV.) minari, Theodorus (inquit) nihil interesse humusne, an sublime (CIV.) putrescere. C. Tusc. 1.*

It concerns thee not to believe rashly. *Tuus referre non temerè 1139: credere.*

It much concerns the common Good. * that Youth be well educated. * R. XVII. *Multum interesse utilitas 1140: communis, juventus, tis, f. probè institui.*

Who is there, that does not love Modesty in Youth, though it does nothing concern him? *Qui esse, qui pudor, is, 1141: m. in adolescentia, etiamsi suus nihil¹³ interesse, non (CV.) diligere? C.*

It is the Interest of all People to do rightly. *Interesse omnis rectè fa-1142: cere. C. Fin. 2.*

Epistle was invented for this Reason, that we might certify the Absents if there was any Thing, which it *Epistola ideo inveniri, 1143: tus sum, ut certior facere absens, siquid esse, qui is scire, aut nosse, aut might*

might concern either us, or (CV.) interest. Cic. themselves, that they should know.

LXXXIX. Certain Impersonals require a Dative Case; as Libet, licet, pater, &c.

In Dativum feruntur hæc impersonalia. Lat. Synt. p. 102, n. 161, o.

- 1144 Nobody may sin. Peccare licere nemo, inis, c. C.
- 1145 Thou mayest be good and happy. Licere tu esse (XL.) bonus & beatus.
- 1146 Thou mayest not hurt another, for the Sake of thy own Advantage. Non licere tu commodum tuus causa nocere alter. C.
- 1147 ¶ A good Man is not at Liberty not to return a Kindness, if he can do it. Vir bonus non licere non reddere beneficium, si modo is facere ²² possit. Id.
- 1148 A Man may keep a Holiday without Luxury. Licere homo sine luxuria agere festus dies, m. Sen.
- 1149 He that agrees well with Poverty, is rich. Qui cum paupertas bene convenire, dives esse. Id.
- 1150 That only which is honest is good, as the Stoics are of Opinion. Honestum solum bonus esse, ut Stoicus placere. C. Off. 3.
- 1151 If you beat Pricks with your Fists, it hurts your Hands more. Si stimulus pugnus cedere, manus plus dolere. Plaut.
- 1152 You must be at Leisure for Death, whether you will or no. Mors [seu] ²² velle [sive] ²² nolle, vacare (LXXVIII.) [tibi] Sen.

See more Examples of this Rule above, Rule XLVI. &c.

XC. Som:

XC. *Some will have an Accusative Case, viz. Delectat, juvat, decet, and its Compounds.*

Hæc impersonalia accusandi casum, &c. Lat. Synt. p. 102, n. 161, o.

There are [some] that delight to lead an idle Life. Esse qui delectare segnis 1153
traducere vita.

And there are [some] that delight to ply their Studies. Et esse qui studium in- 1154
vigilare juvare.

It becomes a young Man to be modest. Decere adolescens, tis, c. 1155
esse verecundus. Plaut.

It becomes you to speak true Things. Decere tu verus prolo- 1156
qui. Plaut.

It does not become one Non decere puniens irasci. 1157

Punishing to be angry. For, being Anger is a Failing of the Mind; one sinning, must not correct Sin. Nam cum ira¹³ esse de-
lictum animus, non oportere peccatum corrigere peccans. (Rule VII.)
Sen.

XCI. *Some will have an Accusative Case with a Genitive, viz. Pœnitet, tædet, miseret, miserescit, pudet, piget.*

His impersonalibus subicitur accusativus, &c. Lat. Synt. p. 102, n. 161, o.

I am ashamed of my Fault. Pudere ego peccatum 1158
meus.

I am sorry for my Fault. Pœnitere ego peccatum 1159
meus.

He that is sorry for a Fault, is almost innocent. Qui pœnitere peccatum, 1160
penè esse innocens.

I judge him worthy of Punishment, who is not ashamed of his Fault. Qui non pudere peccatum 1161
hic pœna dignus judicare.

Cic.

He

Exercises to the Accidence.

- 1162 He doubles the Sin that is not ashamed of his Fault. *Geminare peccatum, qui delictum non pudere.*
- 1163 I am sorry for, and ashamed of, my Folly. *Ego stultitia meus pigere & pudere.*
- 1164 Is he concerned for the Fact? *Num factum [eum] pudere. Ter.*
- 1165 There are some Men that are neither weary nor ashamed of their Lust and Infamy. *Esse homo, qui libido, inis, f. infamiaque suos neque + tædere neque + pudere. C. + Rule CV.*
- 1166 I pity thee, who makest this so great a Man an Enemy to thee. *Miserere ego tu, qui hic tantus homo (CV.) facere inimicus tu. Ter.*
- 1167 Pity thou the Needy. *Miserere tu egenus.*
- 1168 They that have lived otherwise than became them, are most sorry for their Sins when Death approaches. *Is, qui secus quam ³ decere, ui, vivere, xi, peccatum suus mors appropinquans, maximè pænitere. C. Div. I.*
- 1169 I am not very much dissatisfied with my Fortune. *Ego meus fortuna non nimis pænitere. C.*
- 1170 Every one is dissatisfied with his own Lot. *Suus quisque fors, tis, f. pænitere. Cic.*
- 1171 If thou art sorry for thy Fault, thou wilt take Care not to commit any such Thing hereafter. *Si tu peccatum tuus pænitere, cavere ne quid tale posthac ²² committere. C. Off. I.*
- * Note, An Infinitive Mood sometimes supplies the Place of the Genitive.
- 1172 He is almost innocent, who repents that he has sinned. *Qui pænitere peccatum penè esse innocens. Sen.*
- 1173 Art thou not ashamed to allot the Relicks of Life to Virtue and a good Mind? *Non pudere tu reliquiarum, f. pl. vita virtus & bonus mens destinare? Id.*

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I am not ashamed to confess that I do not know that which I do not know.

There is no Fear, lest thou shouldest repent that thou hast driven in Kindness first.

Non ego pudere. fatēri 1174
[me] nescire [id] qui (CV.)
nescire. Cic.

Non metus officium nei 1175
tu certare prior (CVI.) pœ-
nitēre. Virg. Æn. 1. 552.

XCII. A Verb Neuter may be changed into the Impersonal in tur, when the Nominative Case to it is a Word signifying a Multitude (as multi omnes, &c.) or any one whoever, (as, quivis, ullus, aliquis, quisquam, &c.) As, Fletur, i. e. ab omnibus, for Flent omnes, They all weep. Vivitur exiguo melius, for Homo vivit exiguo melius, A Man (i. e. any one) lives better with a little.

¶ Through Virtue Men go to Heaven [the Stars.]

A Man does not live safely and without Fear without Friendship.

A Man does not live pleasantly, unless he live wisely, honestly, and justly.

War is to be undertaken, that we may live in Peace without Injury.

The Advantages of others are envied.

They who envy, want; they who are envied, have something.

How much Sin is committed publicly and privately!

Per virtus iri ad astrum, 1176
[i. e. homines eunt.]

Non tutò & sine metus, 1177
us, m. vivi sine amicitia,
[i. e. Non ullus vivit.]

Non jucundè vivi, nisi 1178
sapienter, honestè justèque
13 vivi.

Suscipiendus esse bellum, 1179
ut in pax, cis, f. sine in-
juria (CVI.) vivi. C.

Invideri commodum 1180
(LVII.) alius. C.

Qui invidere, egēre; il- 1181
le, qui invideri, res habēre.
Plaut.

Quantum publicè priva- 1182
tūque peccari! Sen.

Men

- 1183 Men sin every-where. *Peccari ubique.*
- 1184 No prudent Man punishes because an Offence has been committed, but that Offences may not be committed. *Nemo prudens punire quia³ peccari, sed ne (CVI.) peccari. Sen. de Ira.*
- 1185 Men offend against Justice two Ways, both by doing Injury, and by omitting of Defending. *Peccari in iusticia duo modus, & inferendus † injuria, & prætermittendus † defensio. C.*
- † N. 57.
- 1186 They sin within the Trojan Walls and without. *Iliacus intramurus, i. m. peccari & extra. Hor.*
- 1187 The Foundations of Justice are, first that nobody be hurt, then that the common Good [Profit] be consulted. *Fundamentum esse justitia, primum ne quis (XLVII) ²² no. æ. i. deinde ut communis utilitas (XLVIII.) ²² serviri. C.*
- 1188 The Discourse shews a Fault to be in the Manners, when People are forward to speak of the Absent for the Sake of Detraction. *Sermo vitium in esse mos, ris, m. indicare, quum studiosè de absens detrahè-re causa dici. Id.*
- 1189 Through the Vices of Men they come to Battles. *Homo vitium ad prælium ³ veniri. Prop.*

Let the Scholar be used to vary these Passive Impersonals by the Active Voice.

¶ XCIII. These Verbs Begin, cease, ought, use, may, can, being set before Impersonals, become Impersonals too.

Cœpit, incipit, desinit, &c. *Lat. Synt.*
p. 102, n. 162, o.

- 1190 ¶ Through Virtue Men may go to Heaven. *Per virtus posse iri ad astrum.*
- 1191 A Man cannot live safely without Friendship. *Non posse vivi tutè sine amicitia. C. Fin. 2.*
- 1192 A Man cannot live pleasantly. *Non posse jucundè*

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vivi, nisi sapienter, honestè justèque vivi. C.

Men are wont to sin every where.

Solère peccari ubique. 1193

It uses to concern the Publick.

Solère interesse respubli-1194 ca.

I begin to be ashamed of my Fault.

Incipere pudere ego pec-1195 catum meus.

I ought to be sorry for my Fault.

Debere pænitere ego pec-1196 catum meus.

Cease to be dissatisfied with thy Condition.

Desinere penitere tu fuis, 1197 tis, f. tuus.

Do nothing which thou mayest repent of.

Nihil¹⁰ facere, qui tu 1198 pænitere (CV.) posse. C.

They ought to be sorry for their Fooleries.

Ineptiæ, arum, f. pl. 1199 suis is pænitere debere.

The Praise and Glory of others uses to be envied.

Alius laus, dis. f. & gloria 1200 (LVII.) invideri solere. C.

Thou oughtest to pity the Needy.

Debere misereri tu ege-1201 nus.

It often uses to happen ill to good Men, and very well to the Bad.

Sæpe solère malè eve-1202 nire bonus, & optimè improbus. (Rule XLVI.)

It is very great Folly to be afflicted with Grief, when thou art sensible that no Good can be done [by it.]

Summus esse stultitia 1203 mæror, is, m. confici, quum¹³ intelligere nihil posse profici. C. Tusc. 3.

One cannot come to Wisdom without the liberal Studies.

Sine liberalis studium ad 1204 sapientia venire non posse. Senec.

Fame cannot well be believed.

Non posse bene credi 1205 (LIII.) fama.

Long Time demolishes every Thing; but Wisdom cannot be harmed.

Nihil non longus demo-1206 liri ætas; at sapientia (XLVII.) noceri non posse.

Men cannot dispute well with Passion or Obstinacy.

Cum ira aut pertinacia 1207 rectè disputari non posse. C. 1. Fin.

I could

1208 *I could never be persuaded, that Souls died, when they were gone out of these mortal Bodies.* Ego nunquam persuaderi posse animus, cum ex hoc corpus, oris, n. mortali¹⁷ exire, emori. C. de Sen

1209 *God uses to consult and provide not only for all Mankind, but also for each particular Man.* Non universus solū genus homo, sed etiam singuli à Deus consuli & providēri solēre. C.

¶ XCIV. Impersonals have sometimes Nominative Case before them.

-Nonnulla Impersonalia remigrant, &c. Lat. Synt. p. 102, n. 162, o.

1210 ¶ *Candid Peace becomes Men, cruel Anger wild Beasts.* Candidus pax, cis, homo, trux decēre ira fera Ov.

1211 *If any Thing is unbecoming in others, let us avoid it ourselves.* Si quid dedecēre in aliis vitare ipse. C. Off. 1.

1212 *We see more in others, than in ourselves, if any Fault is committed.* Magis in aliis cernere quàm in egomet ipse, quid delinqui. Ibid.

1213 *Beware the Day before, lest thou shouldest do that which may trouble thee the Day after.* Pridie¹⁰ cavēre, ne facēre, qui tu pigēre postea die. Plaut.

1214 *That which thou dost well, thou dost for thyself; it concerns thee most.* Bene qui facēre, tu facēre; tuus is referre maxime.

1215 *Cease to ask that which nothing concerns thee.* Tuus qui nihil interesse percontari definēre: Ter.

1126 *Hast thou so much Leisure from thy own Business, that thou canst mind other Mens Affairs, and those Things which nothing belong to thee?* Tantūne esse ab re tuus otium tu, alienus curare, isque nihil qui tu attinēre? Ter.

That which is allowed, *Quilicere ingratus esse.* 1217
is unpleasing. *Ovid.*

Half of our Time is spent *Dimidium ætas, tix, f. 1218*
away. In the longest Life *noſter edormiri.* In longis-
there is very little Time *ſimus vita minimum eſſe,*
that is lived. *qui vivi. Sen. Ep. 99.*

Whatever Sin is commit- *Quicquid multus peccari, 1219*
ted by many, is unpunished. *inultus eſſe. Lucan.*

In injuring the Life of a *In pater vita violan- 1220*
Father, many Sins are com- *dus multa peccari. C.*
mitted. *Par. 3.*

N. B. All Impersonals have a Nominative Case expressed or understood, or something in Place thereof. See the Oxford Grammar, interest, reſert, delectat, juvat, decet, oportet, licet, &c. have Infinitive Mood, or Clause answering to the Question Who or What? that supplies the Place of a Nominative Case to them. What is the Concern of all Men? *Anſ.* To endeavour for Virtue. And so in the other Examples at Rule LXXXVIII, LXXXIX, XC.

A Participle.

XGV. Participles, Gerunds, Supines, and other Verbals, govern such Cases as the Verbs they come of.

Participia regunt casus, &c. *Lat. Synt.*
103, n. 162, o.

The Praise due to Virtue. *Laus debitus virtus. 1221*
(Rule XLVI.)

Remember the Punishments *Meminiſſe poena, arum, 1222*
prepared for the Wicked. *f. pl. improbus præparatus.*
Ibid.

Our Ears are to be shut *Claudendus eſſe auris 1223*
to bad Speeches. *malus vox, cis, f. Ibid.*

Anger will do me more *Plus ego (XLVII.) noci- 1224*
Harm than an Injury. *turus eſſe ira quàm injuria.*
Sen.

- 1225 We ought to take Care, *Curare esse ut appetitus, that we make our Desire o-* *us, m. ratio (XLVIII.)*
bedient to Reason. *obediens præbere. C. Off. 1.*
- 1226 Temperance is a Moderat- *Temperantia esse mo-*
 ing of the Desires governed *deratio cupiditas ratio obe-*
 by Reason. *diens. C.*
- 1227 A Man that follows *Homo voluptas (xlviij.)*
 Pleasure, does not much be- *obsequens, haud multum*
 nefit his Heir. *hæres, dis, c. juvare. Te-*
rent.
- 1228 Earth must be returned *Reddendus esse terra ter-*
 to Earth. *ra. (L.) Cic.*
- 1229 I reckon those the most *Miserrimus mortalis ju-*
 wretched of Mortals, that *dicare venter, tris, m. ac*
 are addicted to their Belly *libido, inis, f. deditus (L)*
 and Lust. *Sen.*
- 1230 Friendship is to be pre- *Amicitia omnis huma-*
 ferred to all worldly Things. *nus res anteponendus esse.*
(CVII.) C. Am.
- 1231 Death is to be preferred *Mors, tis, f. esse ante-*
 to Baseness. *ponendus turpitudine, inis, f. C.*
- 1232 The Exercise and Delight *Usus & delectatio doc-*
 of Learning, is to be prefer- *trina (XIII.) esse omnis*
 red before both all the *improbis & actum & vo-*
 Actions and Pleasures of *luptas anteponendus. C.*
 wicked Men. *Fam. 9. 6.*
- 1233 A Sword is not to be *Ensis, is, m. puer non*
 trusted with Children. *committendus (LVII.) esse.*
- 1234 The Shadow of the Earth *Umbra terra sol, is, m.*
 hindering the Sun, makes *(LVII.) efficiens nox, etis,*
 Night. *f. efficere. C.*
- 1235 Life is not to be bought *Non omnis pretium vita*
 at any [every] Price. *(LXIV.) emendus esse.*
Sen.
- 1236 Children are not to be *Puer cibus (LXVI.) im-*
 filled with Meat. *plendus non esse. Sen.*

Participles.

219

Men, being born for the Sake of Men, ought to do Good to one another, and to consult the common Good of Men.
Homo, homo causa 1237
(LXIII.) generatus, debere prodesse alius alius, & consulere (XLVII.) communis utilitas homo.

There are some Animals void of Reason, others having the Use of Reason.
Animal, lis, n. (XXIX.) 1238
alius ratio expers, tis, esse, alius Ratio (LXVIII.) utens. C. Off. 1.

¶ It is more according to Nature to undergo the greatest Labour for the preserving or helping Men, like Hercules, than to live in a Wilderness without any Trouble abounding with all Plenty.
Magis esse secundum natura pro homo 57 *conser-*
vandus aut juvandus maxi-
mus labor, is, m. suscipere
† imitans (LX.) Hercules,
quam vivere in solitudo,
inis, f. sine ullus molestia
† abundans (LXVI.) om-
nis copiae, arum, f. pl.
† Rule VIII.

A good Man bating Sins for the Love of Virtue.
Exosus (LX.) peccatum 1240
bonus virtus (LXIII.) amor.

All good Men will respect with great Honour and Benevolence, a good Magistrate consulting for his Countrymen, and seeking the common Good, forgetting his own Interests, observing the Laws, favouring Virtue, restraining Impiety and Debauchery, being moved to punish by Equity, not by Passion.
Magistratus bonus civis 1241
suus (XLVII.) consulens
& utilitas communis
(XLVIII.) serviens, ob-
litus (XLVII.) commo-
dum suus, lex, gis, f.
(XLVIII.) parens, vir-
tus (XLVII.) favens im-
pietas & nequitia (LX.)
coercens, æquitas, non ira-
cundia (LXIII.) ductus
ad punire, magnus honor
(LXIII.) & benevolentia
omnis bonus prosecuturus
esse.

- 1242 By bearing and enduring all People courteously, with whomsoever thou shalt converse, by giving up thyself to them, by complying with their Inclinations, thwarting nobody, never preferring thyself to others, thou mayest get Praise most easily, and mayest procure Friends.
- Facile omnis perferre et pati, cum quicunque esse unà, is, to dedere, is obsequi (XLVIII.) studium adversus (XXXI.) nemo, inis, c. nunquam præponens tu (LVII.) alius, facillimè laus, dis, f. invenire, & amicus parare, Ter*

- 1243 Justice is Obedience to the written Laws and Constitutions of Nations.
- Justitia esse obtemperatio scriptus lex institutumque populus. C.*

See Part I. at the Gerunds, Supines, and Participles.

XCVI. Participles changed into Nouns require a Genitive Case.

Participiorum voces, cum, &c. Lat. Synt. p. 101, n. 163, 5.

- 1244 Virtue is a Lover of itself. *Virtus esse amans sui. C.*
- 1245 Every Nature is a Lover of itself; neither is any Thing more desirous of Things like itself than Nature.
- Omnis natura esse diligens sui; neque quicquam esse appetentior similibus (XXXI. Exc. 1.) sui quam natura. C.*
- 1246 Virtue is a Reward to itself, not wanting Praise, not desiring of outward Help.
- Ipse sui virtus pretium esse, nil indigus (XXXIV. 1.) laus; nil opis, f. externus cupiens. Claud.*

The Adverb.

XCVII. Adverbs of Quantity, Time, and Place, require a Genitive Case.

Quædam adverbia loci, &c. Lat. Synt. p. 105, n. 163, 0.

- 1247 He that does well, has Abettors enow.
- Satisfactor, is, m. habere, qui rectè facere. Plant.*

Never

Never any Man bad Friends enow. Nunquam quisquam (XXIV.) homo satis amicus³ esse (LVIII.) Sall. 1248

Every one has Strength enough to do Harm. Nullus non ad nocere¹ 1249
satis vires, ium, f. esse (LVIII.) Sen.

I must remove to some Part of the World [Lat. of Lands.] Migrare esse aliquo ter- 1250
ra. Cic.

Catiline had Talkativeness enough, little Wisdom. Catilina (LVIII.) esse 1251
satis loquentia, sapientia parvum. Agell. l. i. c. 15.

¶ Nothing is more amiable than Virtue; which he who shall have gotten, will be beloved by good Men, in what Nation soever he shall be. Nihil esse amabilius² 1252
virtus: qui qui¹⁹ adipisci, ubicunque gens esse, à bonus vir diligi. C. de Nat. D. i.

XCVIII. Certain Adverbs will have a Dative Case, as the Nouns they come of.

Quædam Dativum, &c. Lat. Synt. p. 105.

n. 164, o.

It behoves Men to live agreeably to the Dignity of Man. Oportere homo conveni- 1253
enter homo dignitas vivere.

It behoves us to live agreeably to Nature. Vivere natura ego con- 1254
venienter oportere. Hor.

To live agreeably to Nature has this Meaning, always to agree with Virtue Convenienter natura vi- 1255
vere habere hic sententia, cum virtus congruere semper. C.

¶ They live friendly to the Life of Men, whose Estate lies open to Liberality and Beneficence, and makes itself useful to as many as may be. Vita homo amice² vi- 1256
vere, qui res familiares liberalitas & beneficentia patere, & quam plurimus sui utilis præbere. Cic. Off. i.

The Conjunction.

XCIX. Conjunctions Copulative, and Disjunctive, also these four, Quam, nisi, præterquam, an, and Adverbs of Likeness, couple like Cases.

Conjunctiones copulativæ, &c. Lat. Synt.
p. 108, n. 167, 0

The Reason of this Agreement is, because the Words so coupled depend all upon the same Word, which is expressed to one of them, and understood to the other.

- 1257 Queen Money gives a Wife with a Portion, and Credit, and Friends, and Birth, and Beauty. ^b Uxor, is, f. cum dotis, f. fidesque & ^a amicis, Et ^b genus, eris, n. & forma regina pecunia ^a dotare. Hor.
- 1258 Nothing is so mischievous as Pleasure [is]. ^a Nihil ^b esse tam pestifer, quam ^a voluptas [esse].
- 1259 The Pleasure of the Mind is greater than [the Pleasure] of the Body; and the Diseases of the Mind are more pernicious than [the Diseases] of the Body. ^b Animus ^a voluptas major esse, quam [voluptas] ^b corpus; & ^a morbus ^b animus perniciosior esse, quam [^a morbus] ^b corpus.
- 1260 Drunkenness is nothing else but a voluntary Madness. Ebrietas ^b nihil aliud ^a esse, quam voluntarius insania. Sen. Ep. 83.
- 1261 Whithersoever thou goest, Death follows, as a Shadow [follows] a Body. Quocunque ingredi, ^b sequi ^a mors, corpus, oris, n. ut ^a umbra. Cato.
- 1262 Glory follows Virtue as a Shadow. ^a Gloria virtus, tanquam ^a umbra, ^b sequi. C.
- 1263 The covetous Man is commended as a frugal Person. Tanquam ^a frugi, ^b laudari ^a avarus. Juv. 14.
- 1264 Nothing is so convenient. ^a Nihil ^b esse tam con-

either for Prosperity or Adversity, as Friendship [is.]

veniens ad res vel secundæ vel adversæ, quàm^a amicitia [^{bh} esse] C.

Credulity is an Error, rather than a Fault.

Credulitas^b error^a esse 1265 magis, quàm^b culpa. C.

Young Men fall into Disasters more easily than old Men.

Facilius in morbus^b incidere^a adolescens, tis, c. quàm^a senex, is, c. C.

You may overcome by Policy better than by Passion.

^bConsilium meliùs^a vincere^a ira, c. C.

It behoves me to comply with my Father rather than with my Love.

^bParens ego^a obsequi^a potius, quàm^b amor, oportere. Terent.

There is no Vice worse than Covetousness.

Nullus^a vitium tetrior^a esse quàm^b avaritia. C.

What is Sleep but the Image of Death?

^bQuid^a esse somnus, nisi^b mors, tis, f. ^bimago? Ov.

¶ Socrates said, that he knew nothing, but that very Thing, that he knew nothing.

Socrates³ dicere, ^bnihil^a sui^a scire nisi^b ipse sui nihil scire. C. Acad. 1.

Nobody ought to boast of any Thing but that which is his own.

Nemo^a gloriari debere^a [quoquam] nisi^b suis. Sen. ^bRule LXIII.

Thou wilt find a good Wife, if thou seekest for nothing but a good Wife.

Bonus uxor, is, f. invenire, si^b nihil^a querere, nisi^b bonus. Id.

What will that Man do in the dark, who fears nothing but a Witness and a Judge?

Quid facere is homo in tenebræ, arum, f. pl. qui^b nihil^a timere, nisi^b testis & ^bjudex, icis, c. C. 1. Leg.

We cannot maintain Friendship, except we love Friends as well as ourselves.

Amicitia tueri non posse, nisi æquè^b amicus, ac ^bego ipse¹³ diligere. C. 1. Fin.

It is not so much as to be wished, that any one

Ne optandus quidem esse, ut^b ego quisquam *should*

should love me more than plus quàm^b sui^a amari
himself, I him more than ego^b ille plus quàm^b se gerere
myself. For it cannot be by Fieri enim nullus modus,
any Means that any one m. posse, ut quisquam pla
should love another more^b alter^a diligere (CVI)
than himself. quàm^b sui. C. Tusc. 3.

1277 We rejoice for the Joy of^a Lætari amicus^b latitudo
Friends, as much as for our æquè atque^b noster [latitudo]
own. tia.] Id.

1278 Time slides away with a Affiduus^b labi^a tempus
constant Motion, no other- oris, n. motus, us, n. noster
wise than a River. secus ac flumen, int., n. Ovid. Met. 15.

1279 Anger perishes by staying, Ut fragilis^a glacies, bini
as brittle Ice does. terire^a ira mora. Ov.

¶ C. Such Conjunctions do also often couple
like Moods and Tenses, especially Infinitives
As, Præstat otiosum esse, quam nihil agere
'Tis better to be idle, than to be doing to no
Purpose.

Conjunctiones copulativæ & disjunctivæ
aliquoties similes, &c. Lat. Synt. p. 108
n. 167, 168.

1280 ¶ Honesty is praised and^b Probitas^b laudari &
starves. algere. Juv.

1281 Virtue procures and pre-^a Virtus^a consiliare &
serves Friendship. conservare amicitia. C.

1282 The Thirst of Covetousness Nunquam^b expleri nequit
is never filled nor satisfied. b fatiari cupiditas^a fitis. Id.

1283 Juvenal says, that Hone- Juvenalis dicere^a probi-
sty is praised and starves. tas^b laudare &^b algere.

1284 I would more willingly²⁸ Accipere, cepi, liben-
receive than [I would] do tius, quàm²⁸ facere, facere
Injury. injuria.

1285 It is better to receive, b Accipere^a præstare
than to do Injury. quàm^b facere injuria. C.

To suffer Punishment is ^a Pati poena ^a esse, quàm ^b mereri, minus. Ov. 1286

¶ CI. An Infinitive Mood is often coupled with a Noun or Pronoun Substantive.

¶ Learn ye Justice being warned, and not to contemn God. ^a Discere ^b justitia monitus, & non ^b temnere Numen, inis, n. Virg. 1287

Nothing is the Property of so narrow a Soul, as to love Riches. ^a Nihil ^b esse tam angustum animus (XLI.) quàm ^a amare divitiarum, arum, f. pl. C. 1288

Nothing is so very common, as not to be wise. ^a Nihil ^b esse tam vulgare, quàm nihil ^a sapere. C. Divin. 2. 1289

What greater Wickedness can there be, than to murder a familiar Friend? ^a Quod ^b posse esse major scelus, eris, n. quàm familiaris ^a occidere? C. 1290

What Labour is less, than to keep [have kept] Silence? ^a Quis minor ^b esse quàm ^a tacere, ^a labor? Ovid. 1291

What is so weak, as to approve of a Thing not inquired into? ^a Quid ^b esse tam futile, quàm quidquam approbare non cognites? C. 1292

What is more foolish, than to take uncertain Things for certain? ^a Quid stultior ^b esse, quàm incertus pro certus habere? C. Sen. 1293

What is so laudable as to requite Kindnesses? ^a Quid tam laudabile esse, quàm referre meritum gratia? Sen. 1294

The Verb facio is often understood when another Verb is coupled to it: As, Nihil [scil. facitis] nisi luditis; Nihil aliud [scil. facitis] nisi luditis; You do nothing but play. Nihil potui [scil. facere] nisi flere, I could do nothing but weep.

The Preposition.

CII. Sometimes the Preposition (especially IN) is understood before the Ablative Case.

Præpositio subaudita, &c. Lat. Synt.

p. 111, n. 169, o

In.

1295 A Master is in the Place
of a Parent.

Præceptor esse parentis
locus.

1296 One Thing is produced in
one Place, and another in
another.

Alius alius locus nasci.

1297 In the Beginning the com-
mon Creator gave to them
[i. e. Brutes] only Life, to
us a Soul also.

Principium indulgere, se
communis Conditor ille
[i. e. Brutum] tantum
anima, ego animus quo-
que. Juven.

1298 Nobody tries to descend
into himself; but the Waller
on the Back that goes before
them is looked on.

In sui sui tentare de-
scendere nemo: At præ-
cedens spectari mantica ter-
gum. Pers. 4.

1299 Look back upon those
Things that hang on thy
own Back.

Tuus pendens respicere
tergum. Vid. Hor. Sat. 2
3. v. 299.

Sub.

1300 Vice deceives us in the
Shape of Virtue.

Fallere ego vitium spe-
cies virtus. Juv.

Ex.

1301 Man consists of Body and
Soul.

Homo constare corpus
oris, n. & anima. C. Tusc.

1302 Time consists of three
Parts, the past, present,
and future.

Tempus tres pars con-
sistere, præteritum, præsens
& futurum. Senec.

Ab.

1303 God does not account it
a Thing disagreeable with

Deus non alienum
ducere majestas

his Majes-
ty the Worl-
d of Men.

A Le-
gion of Philosophers

Father
their Es-
sential barred-
with] the

Fool, d
ther hap-
and good

I comm-
which sta-
the Found-

IN is fr-
Terra, mar-

CIII.
quires t
umpoun-

Præ-
Synt. p.

Abstain-
hidden.

Pythag-
abstained
and from

Tantal-
at the neig-
and keeps

Meats set
An hor-

bi-

his Majesty to take Care of mundus & res homo cura-1304
the World and the Affairs re. Cic. de Divin.

of Men.

¶ Leave off to debar Definere Philosophus 1305
Philosophers from Money. (LVII.) pecunia interdi-
cere. Sen.

Fathers that manage Pater malè res gerens 1306
their Estate badly, use to be (LVII.) bonum interdicti
debarred from [meddling (XCIII.) solère. Cic.

with] their Goods.

Fool, dost thou think any Stultus, putare alius sa-1307
other happy besides the wise piens bonusque beatus? Vid.
and good Man? Hor. Epist. 1. 14.

Super.

I commend that old Age, Is laudare senectus, tis, 1308
which stands [is built] upon f. qui fundamentum adole-
the Foundation of Youth. scentia³ constitui. Cic.

IN is frequently understood before Words signifying Place; as,
Terra, mari, domo, cælo, campis, libro, &c.

CIII. A Verb Compound sometimes re-
quires the Case of the Preposition that it is
compounded with.

Præpositio in compositione, &c. Lat.
Synt. p. 111, n. 169, o.

Abstain from Things for- Prohibitus ABstinere. 1309
bidden. Senec.

Pythagoras is said to have Pythagoras cunctis ani-1310
abstained from all Animals, mal, lis, n. ABstinere di-
and from Beans. ci, atque faba. Juv.

Tantalus thirsting catches Sitiens vicinus Tantalus 1311
at the neighbouring Waters, unda captare, & appositus
and keeps his Mouth from ABstinere ora cibus. Gall.
Meats set before him.

An honest Man refrains Vir probus, etiam 1312
from

from Injustice, even when impunity is proposed.

ABstinere injuria.

† Rule LXXI. ||

1313 Friendship is excluded out of no Place.

Amicitia nullus locus

EXcludi. C. Am.

1314 Thou canst exclude Death [the Fates] out of no Place.

*Nullus fatum locus*²² pos-

se EXcludere. Mart.

1315 Let him go out of the Court, who should desire to be pious.

EXire aulas, qui velle esse pius. Lucan.

1316 Others Disgraces often deter tender Minds from Vices.

Tener animus alienum opprobrium saepe ABstinere vitium. Hor.

1317 Hercules chose to enter into the Way of Virtue, rather than that of Pleasure.

Præoptare Hercules virtus, quam voluptas INgredi.

1318 Many Inconveniencies surround the old Man: The Wretch often gets, and abstains from the Things he has gotten, and is afraid to use them.

Moltus senex, is, CIR-CUMvenire incommodum saepe quærere, & inventum miser ABstinere, & timere uti. Id.

1319 Fatal Accidents surround us on all Sides, Days and Nights.

Dies & nox, dis, f. fatum ego undique CIR-CUMstare. C.

1320 An Heir comes upon the Heir of another, as Wave upon Wave.

Hæres, dis, c. hæres a ter velut unda SUPERvenire unda. Id.

1321 A House and Land, a Heap of Brass Money and Gold, will not take off Fevers from the sick Body, or Cares from the Mind of the Owner.

Non domus & fundus, non æs, ris, n. acervus & aurum, ægrotus dominus DEducere corpus, oris, n. febris, non animus curare. Id.

A P P E N D I X.

¶ CIV. Indefinites commonly govern a Subjunctive or Potential Mood, p. 111, n. 169, o.

Interrogandi particulæ, cum accipiuntur dubitative, aut indefinite, Subjunctivum postulant. Lat. Synt. p. 110, n. 168, o.

¶ Learn, good People, *Quis virtus & quantus,* 1321
what a Virtue and how bonus, esse vivere parvus,
great it is to live with a discere. Hor. Sat. 2. 2.
little.

Hear thou now what *Accipere nunc tenuis* 1322
Advantages a slender Diet victus quis commodum sui
brings with it. cum afferre. Ibid.

Behold what Cities, once *Aspicere florens quon-* 1323
flourishing, Luxury has de- dam quis vertere urbs, is,
stroyed. f. Luxus. Sit.

Consider thou, what the *Respicere, quid monere* 1324
Laws warn thee of, what lex, gir, f. quid Curia man-
the Senate [Court] com- dare, Præmium quantus bo-
mands, how great Rewards nus manere. Juven. Sat. 3.
wait the Good.

Let us look about us, and *Dispicere & cogitare* 1325
consider what we are, and quid esse, & quid ab ani-
what we differ from the mans cæter differre, & is
other Animals, and let us sequi, ad qui nasci, tus
pursue those Things for [to] sum. C. 5. Fin.
which we were born.

- 1326 If we consider what Excellence and Dignity there is in the Human Nature [the Nature of Man] we shall be sensible that the Pleasure of the Body ought to be condemned. Si ¹³ considerare, quis esse in natura homo excellentia & dignitas, intelligere corpus, oris, n. voluptas contemni oportere. Cic. Off. 1.
- 1327 Avoid enquiring what shall be To-morrow. Quid esse futurus cras, fugere quaerere. Hor.
- 1328 'Tis not allowed to Man to know what the Morrow brings. Scire nefas homo esse ætas quid crastinus volvere. Stat.
- 1329 They say that Hercules, as soon as he grew up towards Manhood, went out into a solitary Place, and there sitting, deliberated with himself a long while, seeing two Ways, the one that of Pleasure, the other that of Virtue, whether of them it were best [better] to enter upon. Hercules dicere, cum primum ¹⁴ pubescere ³⁸, exire in solitudo, inis, f. atque ibi sedens diu sui cum ³⁸ deliberare, cum duo cernere via, unus voluptas, alter virtus, uter (R. CHL.) ingredi melior esse. C. Off. 1.
- 1330 Youth is the Time given by Nature for the chusing what Way of Life [Living] every one will enter into. Iniens ætas tempus est à natura datus ad deligere, quis quisque via vivere ingressurus esse. C.
- 1331 Consider how short Life is. Vita quam brevis esse, cogitare. Plant.
- 1332 It is uncertain how long the Life of every one of us will be. Incertus esse, quam longus ego quisque vita futurus esse. (No. 21.) C.
- 1333 Learn ye with how little a Man may prolong Life, and how much Nature requires. Discere quam parvum licere producere vita, & quantum natura petere. L. 4.
- 1334 Dost thou not see, how God has raised the lofty Nonne videre, homo ut cellus ad fidus, eris, n. vul-

Indefinites with a Subjunctive Mood. 231

Countenances of Men towards the Stars?

tus, us, m. tollere Deus? Sil.

Nature teaches us not to neglect how we carry ourselves towards Men.

Ego natura docere, non negligere quemadmodum ego adversus homo gerere. 335

It is hard to say, how much Courtesy and Affability of Speech engage the Minds of Men.

-Difficilis esse⁵⁰ dicere, 1336
quantopere conciliare animus homo comitas & affabilitas sermo. C.

Behold how much Wickedness advances daily, how much Sin is committed publicly and privately.

Aspicere quantum quotidie nequitia proficere, quantum publice privatimque peccari (R. XCII.) Sen. 1337

Who knows whether the Gods above may add Tomorrow's Time, to this Day's Sum?

Quis scire, an adicere, eci, hodiernus erastinus summa tempus, oris, n. Deus superus? Hor. 1338

Men know not what they would have; except at that Minute in which they would have [it.]

Nescire homo quid velle; nisi is momentum qui velle. Sen. 1339

The Eyes of all are set [cast] upon a noble young Man, and concerning him it is studiously enquired, what he does, [and] how he lives.

In adolescens nobilis oculus omnis conjici, atque in is quid agere, quemadmodum vivere, studiose inquiri. Cic. 1340

I am not ignorant how solicitous and anxious all Love is.

Non ignorare, quam omnis amor sollicitus & anxius. Cic. 1341

See more Examples above, Part I. Subjunctive Mood, Part II. Rule XX. and several other places.

Note, Quantus & qualis, when they answer to tantus & talis, have most commonly an Indicative Mood after them. Likewise quod, ubi, and unde, when they include the Relative Qui.

See Virg. Ecl. 9. v. 1. Æn. 10. v. 701, 751. Ovid. Met. 1. v. 187, 241, 294, 510, 581. 2. v. 20, 105, 203, 470. 3. v. 165.

Hor. Ep. 1. 6. v. 27. and 2. 1. v. 4. Ter. Phorm. 4. 2. v. 14. and 4. 3. 36. And 3. v. 4.

Also other Indefinites are now and then joined with an Indicative Mood. Siquis, most commonly.

¶ CV. Also the Relative Qui frequently governs a Subjunctive or Potential Mood.

- 1342 ¶ There's no other Animal besides Man, which has any Knowledge of God. Nullus esse alius animal, is, n. præter homo, qui habere aliquis notitia Deus. C.
- 1343 Who is there that shuns profitable Things? Or rather, who is there that does not pursue them very eagerly? Quis esse, qui utilis fugere? Aut quis potius, qui is non audiosissime persequi? C.
- 1344 There is nothing that God cannot do. Nihil esse, qui Deus efficere non posse. C.
- 1345 There's no Grief, which Length of Time does not lessen and mollify. Nullus dolor esse qui non longinquitas tempus, oris, n. minuire atque mollire. C.
- 1346 What State is so strong, which may not be utterly overthrown by Animosities and Divisions? Quis tam firmus civitas esse, qui non odium atque dissidium funditus posse everti? C.
- 1347 No Man's Power can be so great, that it [which] can stand without the Services of Friends. Nullus opes, um, f. pl. tantus esse posse, qui sine amicus officium stare posse. C.
- 1348 There's no Duty so sacred, which Covetousness is not want to violate. Nullus officium tam sanctus esse, qui non avaritia violare solere. C.
- 1349 To be in love with nothing, is almost the only Thing that can make and keep one happy. Nil admirari prope res esse unus, qui posse facere & servare beatus. Hor.

Ennius said, That that wise Man was wise in vain, who could not do Good to himself. Ennius dicere, nequicquam sapere sapiens, qui sui ipse prodesse nequire. C. 1350

Who is there, to whom it is not evident, that Men may do most Hurt or Good to Men? Quis esse, qui perspicuus non esse, homo homo plurimum obesse aut prodesse posse? C. 1351

They advise well, who forbid thee to do any Thing, which, whether it be just or unjust, thou art in doubt. Bene præcipere, qui vetare quicquam agere, qui dubitare [utrum] æquus (CIV.) esse, an iniquus. C. 1352

There's no Nation so barbarous, which does not know that it ought to have some God, tho' it knows not what Sort of God it becomes it to have. Nullus gens, tis, f. esse tam barbarus, qui non, etiam si nescire qualis Deus habere (CIV.) decere, tamen habendus [esse aliquem] scire. C. 1353

It is difficult for him to reverence and follow Virtue, who has always had [used] prosperous Fortune. Difficilis esse virtus isti revereri & colere, qui semper secundus fortuna uti. Ad Her. 4. 1354

They say he is the wisest Man, who himself can discover [Lat. to whom it comes into Mind] what is necessary: that he is next, who follows the good Admonitions of another. Sapientissimus esse dici is, qui, quid opus (R. CIV.) esse, ipse venire in mens; proximè accidere, ille qui alter bene monitum obtemperare. Id. 1355

Where is there a Philosopher [among how many Philosophers is there one] found that is of such Morals, as Reason requires? That reckons his Doctrine not a Shew of Knowledge, putare? Qui obtemperare Quotusquisque (XXIX.) philosophus inveniri, qui, ita esse moratus, ut ratio postulare? Qui disciplina suus non ostentatio scientia, sed lex, gis, f. vita putare? Qui obtemperare 1356

but as a Rule of Life? That ipse fui, & decretum suis
minds [hearkens to] him- parere? C. Tusc. 2.
self, and observes his own
Rules [Orders?]

1357 There is nothing made by Nihil esse opus aut ma-
Labour or by the Hand, nos factum, qui aliquando
which Time does not destroy non conficere vetustas. Cic.
at length.

1358 Nobody is more speedily Nemo celerius opprimi
oppressed, than he who fears quam qui nihil timere; &
nothing; and Security is the frequentissimus initium
most frequent Beginning of calamitas esse securitas.
Calamity. Patere.

1359 He is much in the Wrong, Errare longè, meus qui-
in my Opinion, who believes dem sententia, qui imperi-
that Government, which is um credere gravior esse aut
made by Violence, to be more stabilior, vi qui fieri, quam
mighty, or more stable, qui amicitia adjungi. Ter.
than that which is gained
by Friendship.

1360 He, whom you gain by Ille, qui beneficium ad-
Kindness, does [Things] jungere, ex animo facere.
from his Heart. Id.

1361 Know this one Thing, Unus hic scire, nimio
that that which is trouble- celerius venire qui mo-
some comes very much fast- lestus esse, quam is qui
er, than that which thou cupidè petere. Plaut.eagerly desirest.

1362 There was found one, who 3 Inveniri, tu, sum, [qui-
was willing to set on Fire dam,] qui Diana Ephesius
the Temple of the Ephesian templum incendere velle,
Diana, that, the most beau- ut, opus, eris, n. pulcherri-
tiful Work being consumed, mus consumptus, nomen,
his Name might be spread inis, n. is per totus terrarum
through the whole Earth. orbis diffundi. Val. Max.

Ne, licet, &c. with a Subjunct. Mood. 235

Diligence is of very great Force in all Things: there is nothing which it may not attain, *Diligentia in omnis res plurimum valere: nihil esse, qui hic non assequi.* Cic.

See more Examples above at the Subjunctive Mood, and in many other Places.

¶ CVI. These Conjunctions always govern a Subjunctive or Potential Mood; ut, cum, pro quamvis, dum, dummodo, quò, † quin. (See above, p. 16.)

† Except quin at the Beginning of a Sentence for at; at, Quin mihi molestum est. Ter. Quin omitte me. Id. Or for quinetiam; a Virg. Æn. 1. v. 283.

¶ Some are of Opinion, that a Man ought to decline the having of too many Friends, lest one should be obliged to be solicitous for many. *Quidam (LXXXIX.) placere, fugiendus esse nimius amicitiae, ne necesse esse unus sollicitus esse pro plures, ium, pl. C. Am.*

Look again and again what sort of Person thou recommendest, lest another's Faults should presently bring Shame upon thee. *Qualis (CIV.) commendare etiam atque etiam aspicere, ne mox incutere alienus tu (LVII.) peccatum pudor. Hor.*

Tho' you expel Nature with a Fork, yet it will still recur. *Natura expellere furca licet, usque recurrere. Hor.*

Every Animal endeavours to preserve itself. *Omnis animal, is, n. id agere, ut sui ipse conservare. C.*

To injure one, that thou mayest benefit another, is so *Nocere (XLVII.) a- lius, ut prodesse (LV.)*

far from Duty, that nothing can be more contrary to Duty.

1369 Endeavour to be such an one, as thou wouldst be accounted.

1370 They seem to direct well, who advise that the higher we are, the more submissively we should carry ourselves. † R. XXXIII. N. 2.

1371 It usually happens in Poems and Pictures, that the Unskilful commend those Things that are not laudable.

1372 So great is the Power of Goodness, that we love it even in those whom we have never seen.

1373 Who can doubt but Riches are placed in Virtue?

1374 It cannot but be the Part of the same Man, that likes the Bad, to dislike the Good.

1375 There is no Doubt, but all unforeseen Evils are more grievous.

alius, tantum abesse ab officium, ut nihil magis officium posse esse contrarius. C. Off. 1.

Id¹⁰ agere, ut qualis haberi (CIV.) velle, talis esse. C.

Rectè præcipere videri, qui monere ut quanto superior (CIV.) esse, tanto ego submissus²² gerere. C.

In poëma, atis, n. & pictura usu evenire, ut imperitus laudare is, qui laudandus non (CV.) esse. Id. Off. 3.

Tantus vis, is, f. probitas esse, ut is, diligere etiam in is, qui nunquam videre, di. C. de Am.

Quis dubitare, quin virtus divitiarum, arum, f. positus esse?

Abesse non posse, quin idem homo (XLI.) esse probus improbare, qui improbus (CV.) probare. C.

Non esse dubius, quin omnis malum improvisus esse gravior. Cic.

More Examples of these Conjunctions with a Subjunctive Mood may be found in several Places above.

¶ CVII. Quasi, ceu, tanquam, when they signify, as if, as tho', also perinde ac si, and haud secus ac si, always govern a Subjunctive Mood.

¶ Live so, as if God	Sic vivere, tanquam De-	1376
* saw thee.	us videre. Sen. Ep. 1.	
We ought to live so, as	Sic vivere † esse tan-	1377
if we * lived in View; to	quam in conspectus vi-	
think so, as if somebody	vere; sic cogitare † tan-	
* could see into the Bottom	quam aliquis in pectus in-	
of our Breast. And there	timus inspicere posse. Et	
is one that can.	posse aliquis. Sen. Ep.	
	83.	
	† Rule LXVIII.	
As tho' I had * disco-	Tanquam prodere quic-	1378
vered whatever I knew.	quid scire. Juven. Sat. 9.	
As if there * was but a	Quasi vero paulum in-	1379
little Difference.	teresse. Ter. Eun. 4. 4.	
As if I did * not know.	Ceu verò nescire. Plin. 1380	

* See the Notes at the Subjunctive Mood, Present and Pre-perfect Tenses.

DIREC-

DIRECTIONS when to use *sui* and *suus*.

¶ CVIII. He, she, him, her, them, are to be latined by *sui*, whenever himself, herself, or themselves, may be added to them. And the Adjectives, his, her, its, theirs, are to be latined by *suus*, if own may be added to them.

1381 ¶ The young Man hopes *Sperare adolescens* [that] he [himself] shall diu vivere. *Cic.*
live a long while.

1382 Socrates pretended [that] he [himself] knew nothing. *Simulare Socrates, nihil scire.*

1383 Bion said [that] he [himself] carried all his [own] Things with him. *Bion dicere, sui omnis suos sui cum portare [self]. Cic.*

1384 Plato wrote to Archytas, [that] he [himself] was born not for himself alone, but for his Country, but *Plato scribere, Archytas, non sui solus natus esse, sed patria, ut perexiguus pat* for his [own] Friends, *ipse relinqui. Cic.* [so] that a very small Share was left for himself.

1385 Even Beasts love those [Creatures that are] born of them-[selves]. *Etiam bestia ex sui natus [animans, m.] diligere Cic.*

The mis-
promis-
ach him
that h
Things
a more
him, if
m to fo
which be
e shoul
member.

Themistocles answered to Themistocles pollicens 1386
 e promising that he would quidam sui is ars memoria
 ach him the Art of Memo tradere, ut omnis memi-
 , that he should remember nisse, respondere, grator
 Things, That he would is facturus, si sui obli-
 a more acceptable Thing visci qui velle, quam
 him, if he should teach si meminisse ²¹ docere.
 m to forget those Things Cic.
 hich he would, than if
 e should teach him] to
 member.



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Rules to know the Genders of Nouns.

I. Masculines.

Nomina cuncta Mares signantia, Mascula dicas.

*Ut Numa, Persa, Cilix, vir, mas, rex, affecta, veruex,
Fur, pugil, exul, eques, juvenis, Virgil, atque sodalis.*

N O T E S.

This Rule comprehends, (1.) Proper Names of Men, and other Males, or Things so reputed, as Angels and the Heathen Gods. As Numa, Cato, Marcus, Dinacium, Bucephalus, Gabriel, Jupiter.

2. National Names of Men; as, Persa, Cilix; so Afer, Arabs, Garamas, Geta, Cres, Ligur, Archas, Acharnani.

3. Common Names belonging to Males only; as Vir, gigas, aries, consul, scriba, &c.

4. Epicenes belonging to Males principally, being seldom used of Females; as, Fur, pugil, &c. so præsul, præses, senex, rivalis, extorris, perduellis, cœlebs, auceps, particeps, auspex, &c.

For the Gender of such Epicenes as are common to Males and Females indifferently; as, homo, verna, piscis, avis, hirundo, vulpes, &c. See the Rules at their several Declensions.

II. Feminines.

Fœmellas quæ significant Muliebria sunt; ut, Anna, Venus, Colchis, virgo, regina, læna.

N O T E S.

Under this Rule are comprehended, (1) Proper Names of Females, or such reputed; as, Anna, Venus.

2. National Names of Females; as, Colchis, Angla, Lacæna.

3. Common Names belonging to Females, as, virgo, mater, soror, uxor, regina, agna.

III. Commons.

Pauca Genus capiunt pro sexu Nomina utrumque.

Dux, conjux, judex, vindex, conviva, sacerdos, Bos, custos, comes, antistes, sus, miles, & hæres, Affinis, civis, testis, patruelis, & hostis, Nemo, parens, infans, vates, canis, augur, & autor, Interpres, princeps, cum municipe, atque adolescens, Præs, index, obses, pinnata Jovisque satellites.

IV.

Arboris est nomen Muliebre. Quod exit in aster Est dubium tamen, atque rubus. Neutra omnia in um sunt: Et sunt Neutra filer, suber, cum robur, acerque.

Note, Larix is sometimes Masculine.

V.

Est Generis Neutri invariabile Substantivum.

N O T E S.

There are some Indeclinables that may be used in any Case; as, mille, cornu, genu, gummi, aixi, moly, asti, semis, pondo, manna, jader, &c. Some that are used only in some Cases; as, Nom. Accus. Voc. Sing. Hoc fas, nefas, instar, Argos, melos, epos, hippomanes, cacoëthes, nepenthes, finapi, gausape. Nom. Accus. Voc. plural. Hæc cape, cete, mele, Tempe, cacoëthe, gausape. Nom. Acc. Voc. & Abl. Singul. Hoc mane.

¶ First Declension.

Fœmineum est Nomen Primæ, Mas AS tamen atque ES. (a).

Mascula sunt (b) Epicœna in a; Masculus estque planeta (c).

Mandragora incertum est; incertaque dama & talpa (d).

N O T E S.

(a) As hic tiaras, boreas, cometes. Only Names of Jewels as and es are Fem. respecting gemma. (b) As, hic verna, auriga, agricola, incola, alienigena, homicida, advena, transfuga, and such like Compounds. (c) To which add hic Adria, pandecta Echinometra. (d) Dama and talpa are oftentimes Feminines.

¶ Second Declension.

Mascula in Er, vel in Us, sed in Um sunt Neutra secundæ.

Likewise the Greek Termination OS is Masculine, and ON Neuter. Only Names of Herbs in OS are most commonly Feminine, respecting herba, and those in ON and UM very often.

Exceptions.

1. Feminines excepted.

1. *Faminea*, alvus, humus, ficus, domus, atque papyrus Carbasus, antidotus, vannus, nardus, dialectus, Lecythus, hyssopus, diphthongus, byssus, & Arctus (a).

(a) Also Exodus, methodus, synodus, periœus, diametrus, perimetrus, plinthus, (Vitruv. l. 3. c. 3. for which Dictionary have plinthis) cephus, astragalus, biblus, costus, erythrodanalus, holcus, polygonus, and a few more uncommon Names of Herbs; likewise crystallus, sapphirus, and all other Names of Jewels, except hic carbunculus, trichus, theudactylus; and hic hæc chrysolithus, amethystus, smaragdus.

2. Doubtfuls excepted.

2. *Sunt incerta* atomus, balanus, citysusque, colusque Pampinus, ac grossus, cum barbitus, atque phaselus.

3. New

3. Neuters, &c.

3. Hoc virus, pelagus. Neutrum modo, Mas modo, vulgus. (c)

(c) Alfo hoc chaos, Dat. Abl. chaos.

¶ Third Declension.

I. Masculine Endings.

Masculi fines sunt N. ēr aut ēr, or, os, O: ut ren,ecten, crater, uter, ardor, flos, homo, sermo.

Exceptions.

1. Feminines excepted.

Feminea hæc cos, dos, caro, findon, arbor, ædon,con, cum alcyone. Adde in do finita vel in go, quæ per inis declinantur: cardo excipe & ordo.

Est Muliebre in io Nomen, Signantia corpus ut Numerum excipies, ut pugio, senio; quæ sunt Mascula. Mas Anio, & septentrio.—

Alfo a few Names of Herbs in On are Feminine: viz. Coty-on, caucon, ischæmon, molon, aristogeton, potomogeton, potænum.

2. Neuters excepted.

At sunt Neutra † ōs & ōs, æquor, cor, marmor, torque.

† ōs ossis, & ōs oris.

Neutrum en inis, quoties signat rem non animatam:

me tamen turben cum pectine. Neutra cadaver, er, laver, & spinther, cicer, & piper, atque papaver, gingiber, uber, iter, laser, cum verbere, tuber, tuber fungum cum signat, cumque tumorem.

II. Feminine Endings.

X. Muliebre, ut Lex; atque S, cum dempseris unum Os, pietas, nubes, virtus, laus, vis, chlamys, ars, mens.

Excep-

Exceptions.

Chapter 1. Masculines excepted.

Mas est as cum (a) Compositis : (b) pars affis item est mas ;

Ut semis, quadrans, centussis. Mas + nis, ut ignis.

(a) Compounds of as, as treffis, quadruſſis, quincuffis, ſextuſſis, &c.

(b) Part of as, as ſeſcunx, ſextans, triunx, triens, bes, &c.

+ Bipennis is Feminine, becauſe it is an Adjective agreeing with ſecuris underſtood.

Mas es itis, limes ceu limitis. Excipe merges.

Mascula ſunt quoque in ax, eſque etis origine Græca ;

Inque ūs, ūntis, & as antis ; quæque ante S habent p, Aut b ; uti. (c) thorax, (d) magnes, (e) Phycus,

(f) Agregas, (g) gryps,

Atque chalybs.——

(c) So climax, colax, corax, nycticorax, &c. except hæc panax (d) So lebes, tapes, celes, herbes—— etis. (e) So Amathus, Gerasus, Peſſinus, Myrus, Opus, &c. (f) So adamas, elephas, antis, (g) So ſeps, hydrops, merops, helops, lepas, Lybs.

Mascula item, paries, pes, pulvis, vaſque vadis dans, Glis, gliris, caſſis pro reti, annalis, aqualis, Callis, caulis, folliſ, collis, menſis, & enſis, Fuſtis, faſcis, torris, ſentis, piſcis, & unguis, Et vermis, veſtis, poſtis, lapis, orbis, & axis, Vepris, mons, pons, fons, pollis, cum ſanguine torrens, Neſrens, atque tridens, cum dente, bidenſque ligonem, Signans, mus, lepus, atque tripus, polipusque (b) frutexque, Cimex, atque culex, codex, cum caudice, pollex, Et pulex, pumex, podex, cum pantice, murex, Sorax, atque latex, vertex, cum vortice, ramex, Grex, & apex, natrix, & onyx ſignans, alabaſtrum, Et fornix, phœnix, (i) bombyx pro verme, calixque. (k).

(b) Alſo apus, daſypus, chytropus, hæmatopus, podis.

(i) Phœnix a Bird, and phœnix a Wind.

(k) Alſo ti ſaw more leſs uſual, viz. cucumis (for cucumber, Accuſ. cucumim), cenchris, a Serpent, teſtis (pro teſticulo), triorches, ulex, urpiz, ocyx, ſadex, ceſyx, cortyx, volvox, hallux.

2. Neuters excepted.

Neutrum Us ēris vel oris gignens. Sunt hæc quoque Neutra :
Nas vasis, crus, rus, jus, pus, thus, æs, atriplexque, (l.)

(l) Also these Greek Words in as, ægocreas, artoceras, buceras, erysipelas, are Neuters.

Note, Atriplicem also is read.

III. Neuter Endings.

Sunt septem hi fines, l, ar, ur, put, c, e, ma, Neutri :
Ut mel, far, sulphur, caput, halec, rete, poëma.

Exceptions.

Mascula sunt tamen hæc, fal, sol, mugilque, strigilque, Nar, & Arar, turtur, vultur, furfurque, salarque.
Hic aut hoc Anxur, jubar, & fiser.——

Doubtfuls of the third Declension.

Sunt incerta ales, (a) scrobs, serpens, atque palumbes, Et clunis, corbis, cum torque, canalis, & anguis, Calx pedis aut stadii, limax, imbrexque, filexque :
Adde rumex, stirps arboris, arrhabo, sardonychemque.

Masculine ostendest.

Porro hæc (Masculum Genus in quibus dignius usu est) Adjice, bubo, rudens, margo, natalis, & obex, Finis, adeps, tradux, cortex, varixque, cinisque.

Feminines ostendest.

Et contra muliebri Genus quæ sapius optant :

Lynx, perdix, hiiatrix, linter, grus, atque cupido (b.)

¶ *Fourth Declension.*

Mas us, u Neutrum est Quarta. At muliebria septem : Porticus, atque tribus, manus, Idus, ficus, acusque, Et domus. Incertum penus est ; Generis specus omnis.

¶ *Fifth Declension.*

Fæmineum est Nomen Quinta. Mas verò meridi——

——es ; Dubiumque dies in Primo, Masque Secundo.

(a) Or scrobis. (b) Also forfex is found Masculine, and vepriis, pulvis, and phœnix Feminine sometimes.

254 Rules for knowing the Genders, &c.

The Figure Synthesis.

By this Figure several proper Names are used contrary to the foregoing Rules, with respect to the general Name viz.

Names of Months are Masculine, respecting Mensis.

Names of Ships and Plays are Feminine, with respect to navis, and fabula: Also Names of Herbs (of whatever Ending) are very often made Fem. with respect to Herba; and Names of Jewels are most commonly so used, respecting gemma. (Exc. hic carbunculus, theodactylus, trichrus, hic or hæc chrysolithus, amethystus, smaragdus, as above.)

Countries in us are Feminine, respecting terra. Except hic pontus.

Rivers in es, is, and ys, are always Masculine, respecting fluvius. As also these in a, Addua, Bagrada, Cremera, Gelâ, Macra, Rotuba, Trebia. Others in a very often; as, Albula, Druentia, Duria or Turia, Garumna, Marſya, Mosella.

These Names of Cities in n are always Feminine, with respect to Urbs; Ancon, Babylon, Calydon, Cremion, Croton, Chalcedon, Plueron, Python, Sidon, Sicyon, Trachyn, Træzin; also Marathon sometimes. Lesbos & Abydos are most commonly Fem. likewise; and the rest in os and us of the 2d Declension are always so. Excepting only, hic Coriolus, hic or hæc Canopus.

Also Names of Cities of the 3d Decl. in us, o, and e, and of the 2d in um, are sometimes used in the Feminine Gender, respecting urbs; and those in us and o, now and then in the Neuter Gender, with respect to Oppidum. As, Myunta, quæ olim ab aquis est devorata. Vitruv. l. 4. c. 1. Myntem, ex qua, &c. C. Nepos in Themist. Myus quod. &c. Plin. l. 5. c. 29. Carrea, quod Potentia cognominatur. Plin. l. 3. c. 5. Obuleo, quod, &c. Id.

These Names of Mountains, Eryx and Othyrys, are always Masculine, with respect to mons; and Ossa, Ossa, and Pelion, sometimes. See Mr. Johnson's Gramm. Commentaries.

F I N I S.